

A R T I Y Á N

**Hymns recited in
Bhandara Arti Satsangs
and
on other special occasions**

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SOAMI BAGH, AGRA-282005 (INDIA)

PREFACE

Many Western Satsangis have expressed the desire to know which particular Shabds should be recited on Bhandárás, Basant Panchmi and other festive and ceremonial occasions like marriages, deaths etc. Even Indian Satsangis abroad have desired English rendering of Binti (Prayers) and Arti Shabds, all at one place.

S. D. Maheshwari alias Sant Das Ji, Personal Assistant to Babuji Maharaj, had brought out a Hindi book 'Artiyán' containing Arti Shabds for Sant Sat Gurus and some Satsangis alongwith other guidelines.

In its second edition published in 1993, the Arti-Shabds for the Sant Sat Gurus together with Binti-Prárthaná (prayers) recited at the beginning and close of the Satsang and also the Shabds for Bhog have been given in full, while in respect of the Arti-Shabds for Satsangis and Sadhus, only their opening lines have been given together with the names of the concerned Satsangis or Sadhus, for the sake of historical record, as those Satsangis of the times of Soamiji Maharaj and Huzur Maharaj are no more.

The English rendering of selected portions from the Preface to the Hindi book 'Artiyán' has also been included in this book so that readers may know what the significance of Arti is, and how it is performed. Thirty two conducts regarded as offences and lapses in Satsang and Sewa as given in Biography of Sant Das Ji have also been included providing guide-lines to the Satsangis participating in Satsang.

The five prayers and Shabds of Bhog referred to above have been given in Roman also so that Western Satsangis are able to recite and follow them with other Satsangis whenever attending Satsangs in Soami Bagh, Agra or elsewhere.

It is hoped that all English-knowing Satsangis will find this book handy and of immense help.

Soami Bagh, Agra

Radhasoami Samvat 118

Bhandara of Huzur Maharaj

25th December 1995

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बाबूजी महाराज
BABUJI MAHARAJ
(Allahabad-1925)

Part I

Chapter 1

The English rendering of some paragraphs of the Preface to Hindi book 'Artiyan'.

EXPLANATIONS of the concept of 'Arti' and the manner and significance of performing Arti Ceremony.

The Satsang held on the occasions of annual Bhandárás of Param Purush Pooran Dhani Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj, and the auspicious days of Guru Purnima, Basant and Holi is known as 'Arti Satsang'. On these special occasions Bhent is offered and Prashad distributed after Satsang. Often the Satsangis ask what does 'Arti Satsang' signify. When told that on that occasion Arti Shabds are recited, they pose the question as to what Arti Shabds are. Hence this book.

2. At the outset it may be mentioned that the Arti Shabds should be recited not only on the occasions of annual Bhandárás and auspicious days of Guru Purnima, Basant and Holi but also on any special function or ceremony where a lot of Satsangis have gathered. On all such occasions the recitation should commence with Arti Shabd.

3. In 1940-41, Babuji Maharaj was taken ill for over a month. He could not go to Satsang. Gradually He recovered. One afternoon He said that some Shabd be recited. The Shabd which was recited was “गुरु करो मेहर की दृष्टि, दास पल पल दुख पावत O Guru ! Cast a benign glance on me. This slave of Yours is in constant distress.”¹ Recitation over, Babuji Maharaj observed that some Arti Shabd should have been recited.

4. What Maharaj Saheb has written about ‘Árti’ in Article 58 of His book ‘Discourses on Radhasoami Faith’ is reproduced below :

“At times, disciples are permitted to gaze intently at the eyes of an adept, and he also directs his gaze similarly at the eyes and forehead of the devotees engaged in this practice. Meanwhile, holy pieces dealing with the ascent and journey of the spiritual entity upwards, towards the region of pure spirituality, or containing a description of the conditions of deep love and yearning, or of true humility and resignation to the will of the Supreme Creator, which befall a devotee during his course of spiritual journey, are recited. During this recital, the practice of spiritual contemplation has to be performed with the aid of the adept’s gaze. The spiritual concentration during such moments is very great, and the devotees who are performing this practice are filled within themselves with rapturous bliss. When the concentration is beyond the strain to which a devotee is accustomed,

1 *Sar Bachan Radhasoami Poetry, Part 2, Bachan 33, Shabd 8.*

his eyes involuntarily close, but during this condition he is all along conscious inwardly, and does not lose his identity like a hypnotised subject. The aid received in the course of this practice, which is technically known as the 'Arti' ceremony, is very similar to the aid extended to a child, who is just beginning to walk, by its mother or nurse.....the object of this assistance rendered being to arouse the potentialities of the spirit-entity concurrently with the functions of free-will and self-consciousness."

5. In 'Prem Patra Radhasoami, Vol. V,' Discourse 34, Sahaj Updesh, paragraphs 73-74, Huzur Maharaj has described the method and benefit of performing Arti thus—

"There is prevalent in Satsang, what is known as the Ártí ceremony. Holy pieces of love and devotion are recited. The person who is to perform Ártí sits in front of Sat Guru. He gazes intently at the eyes of Sat Guru. Concentrating his mind, he follows the recitation, and fixes his Surat (spirit) at the first or second stage. This is in fact the Abhyás of Dhyán. The mind does not, however, apply to Dhyán so well as it does in the presence of Sat Guru. In the latter case, the thoughts of the world do not arise in the mind, and greater bliss and joy are experienced because the Abhyás is aided by the glance of Sat Guru. Often five, ten or more persons perform Arti ceremony. They take their seat before Sat Guru. For every one of them, one or two Shabds (holy pieces) are recited separately. Till all the Ártís (holy pieces) are finished, all of them keep

sitting before Sat Guru with their eyes fixed on His Darshan and their mind concentrated, and enjoy bliss and happiness within them.

When the Ártís are over, every one who performs Ártí, offers Bhet according to his desire and capacity. Either some or all of them bring sweets to be distributed as Prashád among those present in Satsang. At the commencement of the Ártí, garlands are presented to Sat Guru, who returns them to offerers after sanctifying them. After making Bhet and receiving back garlands, they touch His Holy Feet with their foreheads and pay obeisance with folded hands, looking at the same time into His eyes."

6. After Huzur Maharaj's departure, this practice of Ártí in Satsang ceased to exist.

7. Now-a-days Arti Satsang means that in Satsang Arti Shabds are particularly recited. Arti-Shabds refer to the Shabds which give an account of the elevation of Surat. The method of performing Arti now is that as the names of different spheres of Brahmand and purely spiritual region, *i.e.*, from Sahas-dal-kanwal to Radhasoami Dhám are mentioned during the recitation of Arti Shabds, one should turn one's Surat towards each of those spheres and should fix it there with the help of the Darshan of Guru Swarup. By such practice one gets the fruit of Abhyas.

8. Soamiji Maharaj and Huzur Maharaj composed one or more Shabds for Satsangis which were recited at the time of Arti. Often some loving Satsangi would

pray Huzur Maharaj for composing his Arti-Shabd. In course of time, it was well known as to which particular Arti-Shabd belonged to the particular Satsangi.

9. Besides being full of internal secrets and inner meanings, the Banis (Shabds) composed by Sants also depict the outer condition of a particular person for whom the Shabd was composed. For example, “**घुमर करूँ आरती, स्वामी हुए दयाल जी** Soami has become gracious towards me. Dancing round and round in ecstasy, I sing His Árti,”¹ is the Arti of that female devotee who used to dance in exhilaration all the time.

10. In the upper room just above the room in which Babuji Maharaj left His mortal coil and in which Satsang is now-a-days held, there is kept a big bedstead brought from Rajpipla. Satsang was held in that upper room on the day when Babuji Maharaj had taken His seat on it for the first time. The first Shabd recited at that time was the same referred to above.

11. So long as the Satsangis for whom the Arti Shabds were composed, were alive, mentioning or associating their names with those Shabds had some significance.

12. All the Artis composed by Soamiji Maharaj and Huzur Maharaj for certain Satsangis are published in this book “Artiyan” together with the names of the persons concerned. These names have been taken from hand written note-book in Urdu which belonged to

1 *Sar Bachan Radhasoami Poetry, Part 2, Bachan 30, Shabd 14.*

Huzur Maharaj and were in His personal use which bears the inscription : 'Rai Salig Ram Bahadur, Pipal Mandi, Agra'.

13. On the perusal of the captions of Chapters or Bachans of 'Sar Bachan Radhasoami Poetry' and 'Prem Bani Radhasoami' it will be quite clear that nowhere it has been mentioned that such and such Shabd is meant for reciting on the occasion of a wedding or any other specific occasion. However, there are a few Shabds which are recited on particular occasions. But as such there is no hard and fast rule. It will only amount to mechanizing the recitation killing and suppressing the enthusiasm, love and devotion.

14. All these things are misleading. Those who talk this and start such practices are ignorant. Nobody ever heard that Maharaj Saheb celebrated the birthday of Huzur Maharaj, nor Babuji Maharaj was ever seen celebrating Maharaj Saheb's birthday. No importance is attached to such things in Satsang. But what can be said of the ignorant. Somebody suggested that such and such Shabd should be recited on the birthdays of Sant Sat Gurus. But no such festivity is observed by Satsang. What are observed in Satsang are the four Bhandárás of Param Purush Pooran Dhani Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj, as also Arti Satsangs on Guru Purnima, Basant and Holi and nothing more. The rest are mere creations and fancies of the human mind. In true Satsang nothing is done by way of blind and slavish adherence to a tradition. One is made to give up blind

adherences and old beliefs. Even Bhandárás are not celebrated on exact dates of departure of Sant Sat Gurus. Sants have given no place to old beliefs and traditions. They have clearly said—

“If necessary one should not refrain from partaking of food prepared by a Chamár¹ or a sweeper. These attitudes are all false and for mere show. Such old adherences and illusions must be shaken off.It is good to fast once a fortnight. One will be saved from many diseases. But if it is a ritual fast observed on the eleventh day of a lunar fortnight, one should certainly shun it. One should rather take rice which is one of the forbidden items on that particular day. One should root out from one’s heart the fear that harm will be done to one if one does not fast on the eleventh day of the lunar fortnight, or, that one will become a pauper if one does not worship the goddess Lakshmi and one does not tie on one’s wrist the ‘sacred’ thread of the same goddess.”

[*Babuji Maharaj’s Discourse*, dated 22.12.37]

15. But strange are the ways of the slavish adherents to traditions and blind faith. A few days ago a certain person, calling himself a Satsangi, came from Marwar, Rajasthan. In the course of conversation he said that it was his custom to pay obeisance at the entrance of Huzur Maharaj’s house. Those who heard him were simply flabbergasted. Where has such a thing been written, in ‘Prem Patras’ of Huzur Maharaj or in

¹ Cobbler.

‘Discourses of Maharaj Saheb’ or in ‘Discourses of Babuji Maharaj’ ? For forty years Maharaj Saheb and Babuji Maharaj held Satsang in a rented house located in a lane of Mohalla Attarsuiya. Had there been such a Mauj, would Maharaj Saheb and Babuji Maharaj have not left behind the houses in which They had lived and held Satsang.’ But the Sants strike at the very root of such absurdities.

16. Likewise, all Sants have denounced adherence and attachment to hereditary gurus.

(a) “Those who slavishly adhere to conventions and are unaquainted with Parmarth adopt the sons of the gurus of their fathers and grand-fathers as their gurus irrespective of whether they know anything or not.”

[*Prem Patra Radhasoami, Vol. I, Bachan 50, paragraph 31*]

(b) Satsangis and Abhyasis who, out of greed for name and fame and riches and pleasures have begun initiating others, either they did not obtain any authorisation and sanction or they obtained only a qualified one. Disregarding the condition on which they could initiate, they, in their egotism, began to initiate all and sundry. Having regard to the good of their soul, these people should act upto the above instructions. If anybody warns them against their undesirable behaviour and activity, they should listen to his advice with love and regard. They should weigh his words and accept them. It is not proper to get irritated with him, to regard him as envious, to form

a separate group of their own initiates and to get dissociated from the Satsang, starting a separate line of gurus."

[*Prem Patra Radhasoami, Vol. III, Discourse 5, paragraph 60*]

(c) "If Sadhus and Satsangis, posing as Guru and Sat Guru, accept obeisance and worship and cease to owe allegiance to Radhasoami Satsang and the Gurudwara at Agra, the Isht of the Supreme Being Radhasoami Dayal and devotion to Him would gradually abate or disappear."

[*Prem Patra Radhasoami, Vol. III, Discourse 5, paragraph 61*]

(d) To engage in some worship, which has been in vogue in the family from the times of one's forefathers, by way of imitation and as a matter of routine and, that too, out of the fear that if one does not do that, one may incur some harm, or, to worship gods with a view to attaining wealth, name and fame, etc.,—all such activities have not even an iota of Parmarth in them.

[*Discourse of Babuji Maharaj, dated 2.9.1939*]

(e) Even those who have joined Sant Mat on some pretext or the other, cannot derive full benefit by joining the Faith if the element of laziness of mind is strong in them, that is, even after joining Sant Mat, they start engaging, by way of imitation, only in such outward and superficial activities as worshipping the family members of the departed Sants, clinging fast to the worship of holy Samadhs of past Sant Sat Gurus, etc. All these are the obstacles put up by Kál for keeping the Jivas away from true Satsang and

Parmarath, and such absurd activities are prevalent at many places. Their mind does not allow them to pay attention to true Satsang where activities of Ulat and Palat (reversal and receding) are going on.

[Discourse of Babuji Maharaj, dated 16.5.41]

(f) One feels sorry for the persons between whom and Satsang a link has some how been established, who have taken to Parmarth and for whom the opportunity has been created for doing good to their soul but who cannot do so because of their old habits and inclinations. The hold of the world on them is so firm and strong that it remains predominant even after their coming to Satsang and taking to Parmarth. They have a craving for attaining authority, power and pelf and they want everything to be done as they wish and as their mind desires. They would not allow things to happen according to the ways of Bhakti and Parmarth, rather, they would oppose that trend. They harbour feelings of hostility and antagonism against devotees and Parmarthis. They are totally ignorant of the secrets of Parmarth and Bhakti; they have no desire to know or understand them, and if somebody talks to them about those things, they become displeased with him and are ready to quarrel with him.

The activities of many people are such that they are no better than mere imitation, and which cut at the very roots of Parmarth like worldly people worshipping their family guru, these persons also go on worshipping generations of their guru's family imitating all Parmarthi practices in a superficial way. They resort to all sorts

of sewa (service) prescribed in Parmarth, and render it to the hereditary guru of the family. They prepare Huqqa for him, take morsels of food tasted by him and also his Prashad, do this and do that, and think this is what Parmarth is. They dance and frolic, sing and play music and say that showers of bliss are coming down. Little do they know whether it is shower of bliss or of filth. Where is then the difference between what happens in places of pilgrimage and temples and what these people are doing in the name of Satsang and Parmarth? Those people are doing the same thing there and these persons are also doing those very things after joining Satsang. As such, they and their leader will obtain the same results which those people will have. Actually, both have no concern at all with Parmarth. They think that to eat, drink and become fat is Parmarth. No matter what happens, they are only concerned with filling their bellies. They have no idea as to what Parmarth or Bhakti is. Parmarth does not consist in eating, drinking, remaining overjoyed and intoxicated with worldly happiness, and leading a carefree life. The mind and Surat have become diffused, and undergone expansion here. They have become harsh, rigid and as hard as stone. So long as there is no breaking and smashing, hacking and grinding, one cannot get away from here. The tree of Bhakti is non-existent in this region. When the right time came, Sants made their advent here and planted the sapling of Bhakti. A tract of thousands and lakhs of square miles is lying unproductive and barren and

it is all jungle, and nothing but jungle, in the midst of which a lone sapling of Bhakti was planted somewhere. How great is the need to save it from the poisonous atmosphere. The discriminating devotee has to die, as it were, with every breath. It has been said,

जान भक्त का नित मरन, अनजाने का राज
सर औसर समझे नहीं, पेट भरन सों काज,

A knowing devotee is in a state of perpetual death, while an ignorant one acts recklessly, never caring for the right or the wrong moment. He is only concerned with filling his belly.

[Discourses of Babuji Maharaj, Vol. II, Discourse No. 71,
dated 4.9.1938, para 848]

When the body and the mind dry up and are subjected to pressure and blows, then only will Surat emerge little by little. One can take the example of grapes. First, they have to be crushed and then only the juice comes out of them. On fermenting the juice, vinegar is formed. When the vinegar is heated and essence extracted from it, wine is produced. Let the intoxication that one feels on drinking wine be now separated from it. And then, let the elements of exhilaration and ecstasy which go with intoxication be taken out.

It is only when so many stages or processes are gone through that the exhilaration and ecstasy can be experienced and, that too, is only for him who has turned into a grape. He, who is now only a plant, is not worth mentioning. Let him become a grape first.

[Discourses of Babuji Maharaj, Vol. II, Discourse No. 71,
dated 4.9.1938, paragraphs 847-849]

(g) If no change takes place in worldly love and desire as well as one's nature, then, as stated above, even after joining Satsang, one will engage in activities rooted in blind adherence to past beliefs as, for example, one will become entangled in the worship of the members of the family of past Gurus and will not be able to understand the need and importance of the living Guru of the time. In Soamiji Maharaj's time, there were many people whose condition later on was found to be such that they would have no peace at heart by offering Bhent to Huzur Maharaj on the occasion of any Bhandára or any other festive occasion. If they could place a rupee or two in the hands of members of Soamiji Maharaj's family, then only they felt satisfaction at heart of having truly offered Bhent for the Bhandára.

[*Discourses of Babuji Maharaj, Vol. I, Discourse No. 33,*
dated 7.5.1939, paragraph 324]

(h) The world is, of course, blind, but we feel pity for those who, even after joining Sant Mat, indulge in hypocritical practices and do not give up their old beliefs. There are some who have even changed the very Name **RADHASOAMI** and have started performing Sumiran of some other name, instead. How, on earth, can such persons be redeemed, and how can the Lord's mercy descend on them ? So long as the Jiva, obliterating all other names and adherences from his heart, does not adopt the Saran of Guru and the latter does not inscribe the name '**RADHASOAMI**' on the

slate of his heart through the instrumentality of Surat, his redemption cannot be effected.

In like manner, with regard to Guru also, these people think that Guru should be hereditary. Do they really think that, like weavers and butchers, Guru should be hereditary? Do Gurus continue to be born in the same family? The son of a weaver may be a better weaver and, quite possibly, his grandson may turn out a still better weaver, but it does not necessarily follow that the Guru's son, too, should be a Guru, and so also the grandson and, indeed, generation after generation Guru should appear in the same family. It is all hypocrisy, joke and false adherence to say that we would regard only the Guru's son and grandson as Guru. One does not become a Guru by virtue of blood relation in accordance with worldly custom. His relation is that of Surat and Shabd. The reservoir of Shabd, viz., Sat Purush Radha-soami, is the Father and the current issuing from that reservoir is the Son. He, in whom that current is present, is the Son. Everybody does not have that current, nor can the consort of every Guru be Rádhájí.

*[Discourses of Babuji Maharaj, Vol. II, Discourse No. 42,
dated 5.2.1938, paragraphs 509-510]*

(i) ...Blind adherents to old beliefs are always more or less devoid of true love, their interest in Parmarth remaining utterly feeble and suppressed. They do not like that loving devotees should give prime importance to the living and awakened Guru of the time, in all matters. They, accordingly, go on trying to keep the

devotees away from the true path and, under the cover of worshipping the Samadh and other relics, they get themselves worshipped by them and thereby serve their own selfish object.

[*Discourses of Babuji Maharaj, Vol. II, Discourse No. 51, dated 28.3.1938, paragraph 624*]

(j) ...love and regard for tombs, Samadhs and holy relics is readily engendered in the hearts of those who are worldly minded and given to old beliefs. The priestly class, with a view to fulfilling their own selfish objects, encourage these activities and start calumniating those who oppose such activities or denounce such activities as absurd from the point of view of Parmarth. This habit has become so permanently implanted in people of this kind that if a memorial of some person is kept in Satsang for some particular reason and if obeisance is paid before the memorial out of respect for the departed persons and devotees, then, self-seekers, taking undue advantage of the occasion, encourage people to worship the place by citing the example of others. It would be better if, on such occasions, the practice of paying homage there is stopped, so that worldly minded people may not get an opportunity of taking undue advantage of the practice and make people victims of delusion and illusion and lead them astray from the true Parmarth.

[*Ibid.*, paragraph 627]

(k) ...If in showing respect and veneration at any particular place, or in paying obeisance to any person, there is a possibility that, seeing one do that, others will start imitating blindly and engaging in such activities as are against the ways of true Parmarth, then, it would be better for one to avoid paying obeisance at such places and to such persons. This does not mean that one should be disrespectful. On such occasions, it is better to remain silent rather than encourage the practice of blind imitation of others. But what can be done ? A sense of courtesy has not spared us even in Satsang. Here, too, many things have to be done just for the sake of courtesy. It was for the sake of courtesy that Huzur Maharaj had to grant permission to several persons to initiate others. When sitting alone, He would say "I had to give permission because of courtesy, otherwise excepting two persons I cannot rely on anybody. These two persons can initiate whomsoever, wherever and in whatever manner they like; all is by Mauj in their case. I trust and rely on them. I have no faith in others giving initiation."

[*Ibid.*, paragraph 628]

17. The ignorant people are always on the lookout to start some queer practice for blind following. A couple of examples are given below :

Life-size portraits of all the Sant Sat Gurus have been hung up in the Samadh of Soamiji Maharaj, for which purpose Samadh is the right place. The visitors to Samadh often enquire about Radhasoami Faith and its Acharyas (leaders). Thus they have Darshan of the

Sant Sat Gurus and the Satsangis who daily go there to attend Satsang and pay obeisance also get Their Darshan. But some ignorant persons started paying obeisance by putting their forehead on the walls and pillars beneath the portraits, and thereafter many others started following this practice. This resulted in the permanent staining of the walls and pillars which look very awkward. One should pay obeisance only at the wooden sandals of Soamiji Maharaj. What is the use of rubbing one's forehead on the walls and pillars? The portraits were hung with the sole aim of enabling us to have Darshan, and not for paying obeisance at the walls and pillars.

18. In the matter of paying obeisance at wooden sandals of Soamiji Maharaj in Samadh, people are seen behaving in a queer manner. The correct way is that one should withdraw inwards and then pay obeisance. One should move away after paying obeisance to make way for others. But such is the ignorance in people that they do not move away but remain there for about fifteen minutes, paying obeisance to the right, left, front and rear, on the platform, below the platform and sometimes rubbing their heads, sometimes wiping their hand there, behaving in a strange way. What understanding do they have about Satsang ? This is nothing but harassing those standing behind them waiting for their turn to pay obeisance. They just keep on standing and waiting - what else can they do !

19. (1) A Jiva does only that thing for which he has developed a habit from his childhood, and the formation

of habit goes in accordance with his old Sanskár and past Karmas. That activity alone is to his liking and he derives pleasure from it. From the time he came into this world, he has formed the habit of enjoying worldly pleasures, and he has all along been carrying on wordly activities and he is doing so even now.

(2) Even after taking to Parmarth and joining Satsang, the same habit remains predominant and the same activities continue. It is not enough to listen to and understand superficially and even to engage in some Parmárthí practices in a superficial way. One will get the fruits of good deeds, and Karmas will be eradicated but internal progress and experience of some bliss within will not be possible by acting in a haphazard manner. A few things will now be mentioned by way of example.

(3) Satsang starts at seven or half-past seven in the morning, but many people, especially ladies, leave their homes as early as six o'clock and take their seats in the Satsang hall and start chattering and making a noise, as if it were a market for selling melons. They discuss all sorts of things, eulogizing some and criticizing others. Several times, it has been reported that while seated in Satsang, womenfolk have been peeling off grains and nuts and have been sewing and knitting. If they are asked why they come so early, their reply is that they practise Bhajan. They do not perform Bhajan, but spoil the Bhajan of others.

(4) People loiter about the house of the Head of the Satsang. They peep at times here and, at other times,

there. The time which should be utilized in seclusion for performing internal practices, viz., Sumiran, Dhyan and Bhajan, is spent on the outward activities referred to, and those people think that to loiter about in this manner all the day long constitutes Parmarth. If questioned, their reply is that they do so in the hope of getting Darshan, Prashád and Charnámrit. They go to this person or to that person, hoping to get something at one place or the other. They brag a lot, saying that they took Prashád and Charnámrit of such and such time and they did this and did that. What they had been doing in the world, they follow it even after joining Satsang. Their nature has not changed.

(5) It is very difficult to change one's nature. There are certain activities which are devoid of any purpose or advantage, and no harm is done if one does not engage in them, but one has got into an old habit and whenever the time for such an activity comes, one is instantly reminded of it. Many women have the habit that as soon as they have finished their routine of brushing their teeth and cleansing the mouth in the morning, they put on their shawl and leave their homes at six or half-past six. They visit this neighbour or that neighbour, and just loiter about. Some have the habit of taking part in mourning and they go out for that purpose. Other's habit is such that they feel ill at ease if they do not gossip and have parleys for three or four hours at a stretch. Personally, one does not have to buy or sell anything, nor does one make any profit or incur any loss, but since the habit has been formed,

one goes to somebody's shop every day and sits there, talking to and gossiping with anyone who comes there. Similarly, people are back after finishing their office-work with which they have no concern now and yet they feel very much disturbed so long as two or three persons do not sit together and tell others of the day's happenings and hear from them about the same. In this way, every person derives pleasure from some activity or the other, and that has become his nourishment and support. If he does not get it, he may not be able to digest his food and if the pleasure to which he has been habituated is not forthcoming for a long time, it is very likely that he may die.

(6) Pity is that, even after joining Satsang, people do not give up this kind of habit. They do not have the sense to realize what they are doing and what should be done. They are engaged in the same kind of blind imitation of others and in stupid activities and they think they are great Parmárthís and are practising Parmarth. They advise and persuade others to engage in similar activities. They generate a taste in and give encouragement to others for the activities which are to their own liking. This is a great obstacle and deception put up by Kal. To deprive the Jiva of true Parmárthí advantage, Kal places before him some worldly pleasure or the other in the garb of Parmarth and gets the mind involved in it. Kal himself has been deceived and he deceives others also. It is a law that he, who is himself a victim of deceit, can deceive others. One, who is free from deception, will not

deceive others. Coming under the spell of Kal's deceit, people have regarded false practices as true and they perpetrate the same fraud on others.

[Discourses of Babuji Maharaj. Vol. II, Discourse No. 66
dated 31.7.1938, paragraphs 1-6]

20. (1) People who cherishing worldly desires, come to Satsang, perform Bhakti and acts of service with such zeal and enthusiasm for a few days that even true devotees cannot behave in that manner, but their Bhakti is only superficial and for show, and it, too, abides only for a short time. Then they run away. Some come to Satsang with the sole object of securing a job or earning a living through some man of position there. These Jivas are all hypocritical devotees. They have no longing for Parmarth and the good of their soul. If they join Satsang after having been used to worshipping idols and that attitude still persists in them, then, after becoming Satsangis they start worshipping Samadh and places reminiscent of past Sants, thinking that the worship of Samadh alone is what constitutes Parmarth according to Sant Mat. How can they derive the benefit of Satsang, which is the fruit of Bhakti? Formerly, they had been worshipping idols in temples, and now, they worship Samadh. There is not much difference between the two. There are people who are still clinging fast to Samadh, not losing their attachment to it. This is just an account of the kind of situation one has created for oneself though one has joined Sant Mat, and the reason behind

it is only this that such a person never had in the past, nor has even now a true longing for Parmarth.

(2) The Samádhs of Sants and the places where They used to stay, hold Satsang and perform Bhajan and Abhyás, are extremely sacred places. One should visit them with love and regard and show one's respect for them, but it would be wrong to think and consider that only by worshipping Samádh, one will attain salvation. In Sant Mat, prime importance has always been attached to the living Guru of the time. But it would also be foolish to say that as now we have found Sat Guru, we have nothing to do with anyone else, we are not going to visit Samadh, nor shall we do this or do that.

(3) It is extremely difficult to have a right understanding of Parmarth and grasp its true significance. One should have Darshan of Sants and render Them service, but people just rush up blindly without giving any thought and consideration to the question as to whether or not the personage, whose Darshan they are having and to whom they are rendering service, is feeling happy and comfortable with the service so rendered. They keep staring with their eyes open wide and bulging out as if they were shearing the personage whose Darshan they are having. This is not the way of having Darshan. This is just a reverse conduct and way of doing things. Those who behave in this fashion, have not even an iota of longing for Parmarth and its understanding. They just imitate others blindly.

(4) As to how Darshan should be had, it is written in

the *Bani* that one should 'have His Darshan with one's heart and eyes'. It has been said that हिया Hiyá, that is, heart is located in Trikuti.

हिया तिरकुटी माहिं

And the heart is at Trikuti.

[*Sar Bachan Radhasoami Poetry, Part 2,*

Bachan 33, Shabd 23, Distich I]

The plane of Trikuti is, of course, very high and it does not matter if one does not have access there yet; one should have Darshan from the third Til where the हिया Hiyá (heart) of Pind is located. The way to have Darshan and reap its fruit is that the two currents should withdraw and, getting attracted, unite at the third Til. It has also been written in *Bani* that there is no harm if, while having Darshan, withdrawal and attraction take place to such an extent that the eyes become closed. Instead of being turned inward and withdrawing and getting attracted within, those people project the current outward when they stare with their eyes wide open. This is an altogether contrary or reverse activity. No practice prescribed in Sant Mat is performed below the third Til. Having Darshan, listening to discourse, attending Satsang, rendering Seva, performing Bhajan and Abhyas, indeed everything should be done with one's Surat and attention fixed at the third Til, then only will one derive the benefit of Parmarthi practices of Sant Mat, otherwise, only the fruits of Karma will be obtained.

[*Discourses of Babuji Maharaj, Vol. I, Discourse No. 33,*
dated 7.5.1939, paragraphs 6 to 9]

21. People have started another queer practice. At many places in the Bani occurs the expression 'obeisance to Radhasoami with folded hands' or 'many salutations with folded hands'. And truly this is what the commandment is. But some people are seen opening their palms on the sandals, instead of folding them. They do not understand what is the significance of folding hands. They think that since they are supplicating for something, they should spread out their palms to receive it instead of joining or folding them. And what do they supplicate for ? The same worldly objects for which they cherish a desire. When they pay obeisance at the Samadh or Palang (bedstead) they keep their palms open. It is a matter to ponder that while paying obeisance we think that Babuji Maharaj is present and we are touching His Holy Feet. Do we touch the feet with our palms or with the back of the palms ?

22. The two currents emanating from the third Til and going to the two eyes have been termed as Kar or Háth (hands). The meaning of joining the two hands is to withdraw those two currents and unite or concentrate them at the third Til. Therefore, at the time of paying obeisance one should join the two hands — palm to palm — and not spread them out.

करूँ मैं बिनती दोउ कर जोर ।
माफ़ करो भूल चूक अब मोर ॥

With folded hands, I pray to Radhasoami Dayal.
Forgive my errors and omissions now.

[*Prem Bani Radhasoami, Part I, Bachan I, Shabd 21, Couplet 12*]

करूँ बीनती दोउ कर जोरी ।
अर्ज सुनो राधास्वामी मोरी ॥

O Radhasoami ! I beseech Thee with folded hands to hear my prayer.

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 7, Shabd 1, Couplet 1]

सुरतिया विनय करत ।
गुरु चरन में कर जोड़ ॥

Suratia prays at the Holy Feet of Guru with folded hands :

[Prem Bani Radhasoami, Part II,
Bachan 11, Shabd 31, Couplet 1]

बिनती करत दोऊ कर जोड़ी ।
हे राधास्वामी परम दयाल ॥

She prays with folded hands : O supremely merciful Radhasoami !

[Prem Bani Radhasoami, Part II,
Bachan 11, Shabd 37, Couplet 2]

बार बार कर जोड़ कर ।
सविनय करूँ पुकार ॥

Again and again with hands folded,
Most humbly and meekly I pray.

23. People have started yet another queer practice of reciting the first couplet of each Shabd (hymn) four times in the beginning. Think for a moment, the first couplet is recited four times in the beginning and again twice at the end of each Shabd. Thus the first couplet is recited six times in all, whereas the rest of

the couplets are recited only twice. No doubt there are a few Shabds, the first couplet of which, if recited four times will be quite appealing, but to recite the first couplet of each and every Shabd four times in the beginning, as a rule, is nothing short of a queer invention of the mind.

24. In 1937, Babuji Maharaj shifted from Allahabad to Agra. The main reciter started reciting the first couplet four times in the beginning as per his habit. Babuji Maharaj, many a times objected to it, but he paid no heed. At last Babuji Maharaj stopped saying anything. Actually, after sometime, Babuji Maharaj became indisposed and gradually stopped going to Satsang altogether. Later on the chanting by that person was discontinued. Babuji Maharaj delivered a discourse on the 4th December, 1940 in the morning Satsang at Samadh which was directed at that person, the first paragraph of which is reproduced below—

“A habit once formed is difficult to be rid of. A young boy had developed the habit of eating mud plaster. Though all kinds of arrangements had been made and one or two persons used to be in attendance on him to keep a watch, and he himself also knew that great harm was being done to his health by this habit, yet, he could not give it up, and ultimately he died at the prime of his youth. Quite often, the force of habit is so great that a person cannot give up a particular habit though he is well aware of the harm it is doing to him. If one develops a dislike for somebody, one is filled with anger at the mere mention of his name

even if what is told about him is true, or, if one has developed a partiality for somebody and if the slightest blame, though true, is put on him, one gets excited instantly and tries to harm the person who has put the blame.”

25 A few Satsangis have suggested that Radha-soami Samvat (era) should be mentioned in all the books to be published hereafter. When told that the time for it had not yet come, they insisted saying, so what ! You should start mentioning Radhasoami era (Samvat) in your books.

Now, the question arises, whether the Radhasoami Samvat should be reckoned from the day of Soamiji Maharaj’s birth or His departure. The answer to this is found in Sar Bachan Radhasoami Poetry. In ‘Bárahmásá’ (twelve months) Soamiji Maharaj has placed Asárh असाढ़ as the first month.

“प्रथम असाढ़ मास जग छाया”

असाढ़ Asárh, the first month, casts its shadow on the world.

[*Sar Bachan Radhasoami Poetry, Part II,*
Bachan 38, Asárh the first month, first line]

In Prem Bani, Huzur Maharaj also starts Bárahmásá with Asárh, and the past Sants, Sadhs and Mahatmas, too, have done likewise in their compositions. This month starts from Badi Parwá. Soamiji Maharaj had left His mortal coil on Asárh Badi Parwá. As such the Radhasoami Samvat starts from that very day. This

book is being published in Radhasoami Samvat 83. It is said that

प्रेम मगन जब मन भया, कौन गिने तिथि वार

“When the mind is saturated with love, who cares to remember the day or date (that may be auspicious)?”

[*Sant Sangrah, Part I,*

Prem (love), Couplet 12]

The following list will show that all days are auspicious. To think whether the day is auspicious or inauspicious is meaningless.

पलटू शुभ दिन शुभ घड़ी याद पड़े जब नाम ।

लगन महरत झूठ सब और बिगाड़े काम ॥

Says Paltu, that will be a blessed day and a blessed moment for you when you come to remember Nám. All omens are misleading and spoil your task.

Sunday : The first meeting of Soamiji Maharaj and Huzur Maharaj.

Monday : Birth of Soamiji Maharaj; Departure of Babuji Maharaj.

Tuesday : Departure of Huzur Maharaj.

Wednesday : Birth of Babuji Maharaj; Departure of Buaji Saheba.

Thursday : Departure of Radhaji Maharaj; Birth of Maharaj Saheb.

Friday : Birth of Huzur Maharaj.

Saturday : Departure of Soamiji Maharaj and Maharaj Saheb.

Part II
Chapter 2
BINTI-PRÁRTHNÁ (PRAYERS)

(1)

मंगलाचरण
MANGLACHARAN

[Sar Bachan Radhasoami Poetry, Part I]

रा धा स्वा मी नाम ।
जो गावे सोई तरे ॥
कल कलेश सब नाश ।
सुख पावे सब दुख हरे ॥ १ ॥

*Radhasoami Nám, jo gávey soi taré
Kal kalesh sab násh, sukh páve sab dukh haré. (1)*

RADHASOAMI Nám whoever recites,
gets across the ocean of life;
troubles vanish, bliss abides,
and gone's complete all strife. (1)

ऐसा नाम अपार ।
 कोई भेद न जानई ॥
 जो जाने सो पार ।
 बहुरि न जग में जन्मई ॥२॥

*Aisá nám apár, koi bhed na jánai,
 Jo jáne so pâr, bahuri na jag main janmai. (2)*

Such is this unfathomable Name
 that to none ITS secrets are known,
 he who comes to know the same
 is no more on the earth born. (2)

राधास्वामी गाय कर ।
 जनम सुफल कर ले ॥
 यही नाम निज नाम है ।
 मन अपने धर ले ॥३॥

*Radhasoami gáy kar, janam suphal kar le,
 Yahi nám nij nám hai, man apné dhar le. (3)*

By reciting RADHASOAMI Nám
 let thy life most fruitful be;
 this is the true and real Nám
 Keep IT innermost within thee. (3)

बैठक स्वामी अद्भुती ।
 राधा निरख निहार ॥
 और न कोई लख सके ।
 शोभा अगम अपार ॥४॥

*Baithak Soami adbhuti, Rádhá nirakh nihár,
 aur na koi lakh sakey, shobha agam apár. (4)*

Wondrous is SOAMI'S grandeur;
 except RADHA, the Spirit Prime,
 no one can see the splendour,
 supreme, spiritual, sublime. (4)

गुप्त रूप जहाँ धारिया ।
 रा धा स्वा मी नाम ॥
 बिना मेहर नहीं पावई ।
 जहाँ कोई बिसराम ॥५॥

*Gupt roop jahn dháriyá, Radhasoami Nám,
 bina mehar nahin pávai, jahán koi bisráam. (5)*

In form and state not manifest
 is RADHASOAMI Nam in that place;
 there none can reach and rest
 without His mercy and grace. (5)

करुँ बन्दगी राधास्वामी आगे ।
जिन परताप जीव बहु जागे ॥ ६ ॥

*Karun bandgi Radhasoami ágey,
jin partap jeev bahu jágey. (6)*

I pay my obeisance before RADHASOAMI by whose grace and mercy, innumerable Jívas are being awakened. (6)

बारम्बार करुँ परनाम ।
सतगुरु पदम धाम सतनाम ॥ ७ ॥

*Bárambár karun parnám
Satguru padam dhám Satnám. (7)*

I bow again and again before Sat Guru and before the Lotus Region and Satnám. (7)

आदि अनादि जुगादि अनाम ।
संत स्वरूप छोड़ निज धाम ॥ ८ ॥

*Ádi anádi jugádi anám,
Sant Swaroop chhor nij dhám. (8)*

He is the beginning of all, but Himself without a beginning. He is Anám since times immemorial. He has come here from His august abode as Sant Incarnate. (8)

आये भवजल नाव लगाई ।
हम से जीवन लिया चढ़ाई ॥ ६ ॥

*Áyé bhavjal nāv lagái,
ham se jeewan liyá chaddai. (9)*

He has launched a boat in the ocean (of existence) to enable Jívas to get across. He mercifully takes us in the boat. (9)

शब्द दृढ़ाया सुरत बताई ।
करम भरम से लिया बचाई ॥ १० ॥

*Shabd dradhayá surat batái,
karam bharam se liyá bachái. (10)*

He convinces the Jivas of the efficacy of Shabd and discloses to them the secret of Surat. He saves them from Karam and Bharam (rites and rituals and illusions and delusions). (10)

कोटि कोटि करूँ बन्दना ।
अरब खरब दंडौत ॥
राधास्वामी मिल गये ।
खुला भक्ति का सोत ॥ ११ ॥

*Koti koti karun bandaná, arab kharab dandaut,
Radhasoami mil gayey, khula bhakti ká sot. (11)*

I bow before Him ten million times. I prostrate myself before Him thousand million times, and again prostrate hundred thousand million times. I have found RADHASOAMI. The very Spring and Fountain-head of Bhakti (devotion) has been revealed to me. (11)

भक्ति सुनाई सब से न्यारी।
वेद कतेब न ताहि बिचारी॥ १२॥

*Bhakti sunai sab se nyari,
ved kateb na táhi bichári. (12)*

He teaches a unique mode of Bhakti (devotion), of which the Vedas and other scriptures had no idea. (12)

सत्तपुरुष चौथे पद बासा।
संतन का वहाँ सदा बिलासा॥ १३॥

*Sat Purush chauthé pad basá,
Santan ka vahán sadá bilasá. (13)*

Sat Purush abides in the fourth Lok. There, Sants dwell in everlasting beatitude. (13)

सो घर दरसाया गुरु पूरे ।
बीन बजे जहं अचरज तूरे ॥ १४ ॥

*Só ghar darsáyá guru pooré,
been bajé jahn achraj tooré. (14)*

The secrets of that abode are revealed by the perfect Guru. There resounds a wonderful melody of the *Bín* (harp). (14)

आगे अलख पुरुष दरबारा ।
देखा जाय सुरत से सारा ॥ १५ ॥

*Aagey Alakh Purush darbára,
dekhá Jáy surat se sára. (15)*

Beyond is the Darbar (sphere) of Alakh Purush, which can only be perceived by Surat (or spirit entity). (15)

तिस पर अगम लोक इक न्यारा ।
संत सुरत कोइ करत बिहारा ॥ १६ ॥

*Tis par Agam lok ek nyára,
Sant surat koi Karat bihára. (16)*

Above that is Agam Lok which is unique. Only Sant Surats enjoy that bliss. (16)

तहाँ से दरसे अटल अटारी ।

अद्भुत राधास्वामी महल सँवारी ॥ १७ ॥

*Tahan se darse atal atári,
adbhut Radhasoami mahal sanwári. (17)*

From there is visible the eternal terrace of the most marvellous mansion of the Supreme Father RADHASOAMI DAYAL. (17)

सुरत हुई अति कर मगनानी ।

पुरुष अनामी जाय समानी ॥ १८ ॥

*Surat hui ati kar magnáni,
Purush anámi jae samání. (18)*

My Surat is now in an exalted state of ecstasy; it has merged in *Anami Purush*. (18)

(2)

मंगलाचरण

MANGLACHARAN

[*Prem Bani Radhasoami, Part I*]

परम पुरुष पूरन धनी ।

रा धा स्वा मी नाम ॥

तिन के चरन पदम पर ।
कोटि कोटि परनाम ॥ १ ॥

*Param purush pooran dhani,
Radha soami Nám,
tin ke charan padam par,
koti koti parnám. (1)*

**O Being the Supreme and Lord the Perfect,
RADHASOAMI is the Name Thine.
At Thy Lotus Feet, with humble respect,
Myriads and myriads of obeisance mine. (1)**

जग जीवन को अति दुखी ।
देख दया उमगाय ॥
संत रूप औतार धर ।
जग में प्रकटे आय ॥ २ ॥

*Jag jeewan ko ati dukhi,
dekh dayá umgáy,
Sant rúp autár dhar,
jag main pragte áy. (2)*

**Seeing Jivas in great distress, Radhasoami was
moved to pity. He made His advent in the world as a
Sant. (2)**

कुल मालिक दातार ।
 कृपा सिंधु गुरु रूप धर ॥
 सुरत शब्द मत गाय ।
 भेद दिया निज अधर घर ॥ ३ ॥

*Kul malik dátár,
 kripá sindhu guru roop dhár,
 Surat Shabd mat gái,
 bhed diyá nij adhar ghar. (3)*

The Supreme Being, the Giver of all gifts, the Ocean of compassion has come here as Guru. He preaches Surat Shabd Yoga and gives out the mysteries of the Nij Ghar (Original Abode). (3)

बड़ भागी वे जीव ।
 चरन सरन जिन दृढ़ करी ॥
 कर्म भर्म को छोड़ ।
 प्रीत प्रतीत हिरदे धरी ॥ ४ ॥

*Badh bhági ve jeev,
 Charan saran jin dradh kari.
 Karm Bharm ko chhor,
 preet prateet hirdéy dhari. (4)*

Blessed are those Jivas who have taken Saran of His holy feet, and, discarding observances and delusions, have engendered love for and faith in Him in their hearts. (4)

उमंग सहित गुरु सेव ।
 सतसँग कर तिरपत भए ॥
 तन मन भेंट चढ़ाय ।
 प्रेम दान गुरु से लिए ॥५॥

*Umang sahit guru sev,
 Satsang kar tirpat bhaye,
 tan man bhent charáy,
 Prem dán guru se liyé. (5)*

They enthusiastically engage themselves in Guru's Sewá (service of the Spiritual Guide) and become happy and elated by attending Satsang. They offer their body and mind as Bhet, and receive the gift of love from Him. (5)

गुरु मूरत हिरदे बसी ।
 देखें नित्त बिलास ॥
 जगत बासना जार कर ।
 पावें चरन निवास ॥६॥

*Guru moorat hirdey basi,
dekhen nitt bilás,
Jagat basná jár kar,
páven charan Niwás. (6)*

Enshrining the image of Guru in their hearts, they daily witness His graceful acts. They have annihilated all worldly desires and will find abode in the Holy Feet. (6)

प्रेम सहित नित गावई ।
रा धा स्वा मी नाम ॥
सुरत डोर चरनन लगी ।
बिसर गए सब काम ॥७॥

*Prem sahit nit gávai,
R a d h a s o a m i Nám,
Surat dor charnan lagi,
bisar gaye sab kám. (7)*

They rapturously sing RADHASOAMI RADHASOAMI..... all day and night. Their Surat is linked to the Holy Feet. They have withdrawn their attention from all other activities. (7)

गुरु आरत कर मगन होय ।
छिन छिन प्रीत बढ़ाय ॥

मन को मोड़ा जगत से ।

सूरत शब्द लगाय ॥ ८ ॥

*Guru aarat kar magan hóy,
Chin chin preet badháy,
Man ko morá jágat se,
Soorat shabd lagáy. (8)*

They are delighted on singing the Ártí (hymn of praises) of Guru, and enhance their love every moment. They have turned their mind away from the world, and have applied their Surat to Shabd. (8)

राधास्वामी दयाल दया करी ।

सब को लिया अपनाय ॥

शब्द जहाज़ चढ़ाय कर ।

दीना पार लगाय ॥ ९ ॥

*Radhasoami Dayal daya kari,
sab ko liya apnáy,
Shabd jaház chadhay kar,
deena pâr lagáy. (9)*

Radhasoami Dayal, in His grace, has accepted them all as His own. He has taken them on the ship of Shabd, which He has steered across. (9)

भौजल गहिर गँभीर है ।
 खेवट सतगुरु पूर ॥
 राधास्वामी चरनन ध्यान धर ।
 पहुँचे निज घर सूर ॥ १० ॥

*Bhaujal gahir gambhir hai,
 Khewat satgur poor,
 Radhasoami charnan dhyan dhar,
 Pahunche nij ghar soor. (10)*

Unfathomably deep and ominous is the ocean of worldly existence. But the perfect Guru is the master of the ship. A brave one who contemplates the Holy Feet of Radhasoami, will reach the Nij Ghar. (10)

बार बार बिनती करूँ ।
 बँदगी करूँ अनन्त ॥
 छिन छिन जाऊँ बलिहारियाँ ।
 राधास्वामी पूरे संत ॥ ११ ॥

*Bár bár binti karun,
 bandgi karun anant,
 Chin chin jaun balihariyán,
 Radhasoami poore Sant. (11)*

Again and again I pray to Radhasoami and pay obeisance to Him. He is the perfect Sant and my Beloved. Every moment I sacrifice myself to Him. (11)

(3)

बिनती

BINTI (PRAYER)

[*Prem Bani Radhasoami Poetry, Part I,*
Bachan 6, Shabd 11]

बार बार करूँ बीनती ।
रा धा स्वा मी आगे ॥
दया करो दाता मेरे ।
चित चरनन लागे ॥ १ ॥

*Bár Bár karun beenti,
R a d h a s o a m i áge,
daya karo dátá méré,
Chit charnan láge. (1)*

Again and again I pray to Radhasoami : O Giver of gifts ! Have mercy upon me. May my mind apply itself to Your Holy Feet. (1)

जन्म जन्म रही भूल मैं ।
नहीं पाया भेदा ॥

काल करम के जाल में ।
रही भोगत खेदा ॥ २ ॥

*Janm janm rahí bhúl main,
nahin payá bhedá,
Kál karam ke jál main,
rahi bhogat khedá. (2)*

For innumerable lives have I been in a state of delusion. I did not get Your whereabouts. I have been undergoing untold suffering, caught in the snare of Kal and Karam. (2)

जगत जीव भरमत फिरें ।
नित चारों खानी ॥
ज्ञानी जोगी पिल रहे ।
सब मन की घानी ॥ ३ ॥

*Jagat jeev bharmat phirén,
nit charon kháni,
gyani jogi pil rahé,
sab man kí gháni. (3)*

Worldly people remain wandering in the four categories of existence. Gyanis and Yogis are getting pressed in the oil-mill of the mind. (3)

भाग जगा मेरा आदि का ।
 मिले सतगुरु आई ॥
 राधास्वामी धाम का ।
 मोहिं भेद जनाई ॥ ४ ॥

*Bhág jaga merá ádi ká,
 milé Satgur ái,
 R a d h a s o a m i dhám ká,
 mohin bhed janái. (4)*

My Ádi-Bhág (great good fortune for repairing to the Original Abode) has awakened. I have met Sat Guru. He has, in His grace, given out to me the secrets and mysteries of Radhasoami Dham (Abode). (4)

ऊँच से ऊँचा देश है ।
 वह अधर ठिकानी ॥
 बिना संत पावे नहीं ।
 सुर्त शब्द निशानी ॥ ५ ॥

*Unch se unchá desh hai,
 Vah adhar thikáni,
 biná sant pavey nahin,
 Surt shabd nisháni. (5)*

That Abode stands on no support and is the highest of all regions. Without the grace and mercy of a Sant, no one can get the secrets of Surat Shabd Yoga. (5)

राधास्वामी नाम की।
 मोहिं महिमा सुनाई॥
 बिरह अनुराग जगाय के।
 घर पहुँचूँ भाई॥६॥

*Radhasoami nám ki,
 mohin mahimá sunái,
 virah anurág jagái ke,
 Ghar pahunchu bhái. (6)*

Sat Guru has explained to me the glory and eminence of RADHASOAMI Nam. I shall now repair to my Original Home by awakening love and yearning. (6)

साध संग कर सार रस।
 मैंने पिया अघाई॥
 प्रेम लगा गुरु चरन में।
 मन शान्ति न आई॥७॥

*Sádh sang kar sár ras,
 maine piyá aghái,*

*prem lagá guru charan main,
man shánti na áí. (7)*

By associating with Sadhs, I enjoy true bliss to my heart's content. I have developed intense love for my Guru's Holy Feet. I find no peace without His Darshan. (7)

तड़प उठे बेकल रहूँ ।
कस पिया घर जाई ॥
दरशन रस नित नित लहूँ ।
गहे मन थिरताई ॥ ८ ॥

*Tadap uthe bekal rahun,
kas piyá ghar jái,
darshan ras nit nit lahun,
gahe man thirtái. (8)*

I remain worried and restless as to how I can repair to the Beloved's abode. May I daily have Darshan of my Sat Guru, so that my mind be calm and steady. (8)

सुरत चढ़े आकाश में ।
करे शब्द बिलासा ॥
धाम धाम निरखत चले ।
पावे निज घर बासा ॥ ९ ॥

*Surat chaddhe ákásh main,
kare shabd bilásá,
dhám dhám nirkhat chale,
pavé nij ghar básá. (9)*

May my Surat soar higher and higher enjoying the bliss of Shabd and beholding the spectacles of various celestial regions on the way and, in the end, find abode in Nij Ghar (Original Home). (9)

यह आसा मेरे मन बसे ।
रहे चित्त उदासा ॥
विनय सुनो किरपा करो ।
दीजे चरन निवासा ॥ १० ॥

*Yeh ásá mere man basé
rahe chitt udasá,
vinay suno kirpá karo,
deeje charan niwásá. (10)*

I fondly cherish this wish. Till it is fulfilled, I shall remain sad and morose. O Lord ! Listen to my prayer. Grant me abode in Your Holy Feet. (10)

तुम बिन कोइ समरथ नहीं ।
जासे माँगूँ दाना ॥

प्रेम धार बरखा करो ।
खोलो अमृत खाना ॥ ११ ॥

*Tum bin koi samrath nahin,
jáse mángun dáná,
Prem dhár barkhá karo,
kholo amrit khána. (11)*

There is none all-powerful like you from whom
I can beg for any gift. Shower love in torrents. Open
the treasure house of अमृत (nectar). (11)

दीन दयाल दया करो ।
मेरे समरथ स्वामी ॥
शुकर करूँ गावत रहूँ ।
नित रा धा स्वा मी ॥ १२ ॥

*Deen dayal daya karo,
mere samrath Soami,
shukar karun gáwat rahun,
nit Radhasoami. (12)*

O my all-powerful Lord ! You are merciful to
the humble. Bestow on me Your grace and mercy. May
I ever remain thankful to You and sing RADHA-
SOAMI. (12)

(4)

बिनती

BINTI (PRAYER)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 7, Shabd 1]

करूँ बीनती दोउ कर जोरी।
अर्ज सुनो राधास्वामी मोरी॥१॥

Karun beenti doú kar jori,
arz suno Radhasoami mori. (1)

O Radhasoami ! I beseech Thee with folded hands to hear my prayer. (1)

सत्त पुरुष तुम सतगुरु दाता।
सब जीवन के पितु और माता॥२॥

Satt Purush tum Satgur datá,
sab jeewan ke pitu aur mâtá. (2)

Thou art Satt Purush and Sat Guru, the Munificent Lord. Thou art the parent of all the Jívas. (2)

दया धार अपना कर लीजे।
काल जाल से न्यारा कीजे॥३॥

*Dayá dhár apná kar leeje
Kál jál se nyára keeje. (3)*

Be gracious enough to make me Thy own, and extricate me from the snares of Kál. (3)

**सतयुग त्रेता द्वापर बीता।
काहु न जानी शब्द की रीता॥४॥**

*Satyug tretá dwápar beetá,
kahu na jáni shabd ki reetá. (4)*

Sat Yuga, Tretá Yuga and Dwápar Yuga have all passed. None knew about the path of Shabd. (4)

**कलियुग में स्वामी दया बिचारी।
परगट करके शब्द पुकारी॥५॥**

*Kaliyug mein Soami daya bichári,
pargat karke Shabd pukári. (5)*

In Kali Yuga, the Soami (Lord) has taken pity on Jivas, and has openly given out the secrets of Shabd. (5)

**जीव काज स्वामी जग में आये।
भौसागर से पार लगाये॥६॥**

*Jeev káj Soami jag main aaye,
bhavságar se pár lagáye. (6)*

He has incarnated Himself here for effecting liberation of Jivas. He takes them across the ocean of worldly existence. (6)

**तीन छोड़ चौथा पद दीन्हा ।
सत्तनाम सतगुरु गत चीन्हा ॥ ७ ॥**

*Teen chhor chauthá pad deenhá,
Satt Nam Satgur gat chinhá. (7)*

Releasing me from the thralldom of the three worlds, He has granted me abode in the fourth pad (beyond Pind, And and Brahmand). Now I realize the status of Sat Nam and Sat Guru. (7)

**जगमग जोत होत उजियारा ।
गगन सोत पर चन्द्र निहारा ॥ ८ ॥**

*Jagmag jot hót ujiyára,
gagan sôt par chandra nihára. (8)*

The first stage is illumined by the Jyoti (flame). The second stage is Gagan. Beyond is the third stage of Daswán Dwár, where is visible the moon. (8)

सेत सिंहासन छत्र बिराजे ।
 अनहद शब्द ग़ैब धुन गाजे ॥ ६ ॥
 क्षर अक्षर निःअक्षर पारा ।
 बिनती करे जहाँ दास तुम्हारा ॥ १० ॥

*Sait sinhasán chhatra biráje,
 Anhad shabd gaib dhun gáje.
 kshar akshar nihñ akshar párá,
 binti kare jahán dás tumhará. (9-10)*

Beyond Trikuti, Sunn and Mahá-sunn, is the throne with the umbrella of the Sovereign in the region of white resplendent light and incessant Anhad Shabd. It is to this Sovereign that I address my prayer. (9-10)

लोक अलोक पाउँ सुख धामा ।
 चरन सरन दीजे बिसरामा ॥ ११ ॥

*Lok alok paun sukh dhámá,
 charan saran deeje bisráma. (11)*

May I be the recipient of happiness here and hereafter. O Lord! Grant me abode in Thy Holy Feet. (11)

(5)

बिन्ती

BINTI (PRAYER)

[Maharaj Saheb]

बार बार कर जोर कर।
 सविनय करूँ पुकार॥
 साध संग मोहिं देव नित।
 परम गुरु दातार॥ १॥

Bár bár kar jor kar
Savinay karún pukár
Sádh sang mohin deo nit
Param G u r ú d á t á r (1)

Again and again with hands folded,
 Most humbly and meekly I pray,
 O Param Guru, Giver of (all) gifts,
 Grant me Shabd's company every day. (1)

कृपासिंधु समरथ पुरुष।
 आदि अनादि अपार।
 राधास्वामी परम पितु।
 मैं तुम सदा आधार॥ २॥

Kripá-sindhu Samrath Purush
Á d i A n á d i A p á r
R a d h a s o a m i Param Pitu
Main tum sadá a d h á r (2)

**O Being Omnipotent and Mercy's Ocean,
 Thou Eternal, sans beginning and Infinite,
 O Radhasoami the Supreme Father, Upon
 Thee for ever I depend complete. (2)**

बार बार बल जाउँ ।
 तन मन वारूँ चरन पर ॥
 क्या मुख ले मैं गाउँ ।
 मेहर करी जस कृपा कर ॥ ३ ॥

Bár bár bal jaún
Tan man várún Charan par
Kyá mukh le main gáon
Mehar karí jas kripá kar. (3)

**Each moment I dedicate myself to Thee,
 At Thy Feet I offer my body and mind,
 With what tongue can I sing,
 The grace Thou showered, so kind. (3)**

धन्य धन्य गुरु देव ।
 दया सिन्धु पूरन धनी ॥

नित करुँ तुम सेव ।
अचल भक्ति मोहिं देव प्रभु ॥ ४ ॥

*Dhanya dhanya Guru Deo
Dayá sindhu Púran Dhani
Nitt karún tum seo
Achal Bhakti mohin deo Prabhu. (4)*

All glory and praise to Thee, O Guru,
Thou Lord Supreme and Mercy's Ocean
Bless me to serve Thee ever,
And grant me the gift of firm devotion. (4)

दीन अधीन अनाथ ।
हाथ गहा तुम आन कर ॥
अब राखो नित साथ ।
दीनदयाल कृपानिधी ॥ ५ ॥

*D í n a d h í n anáth
Háth gahá tum aan kar
Ab rákho nit sáth
Din Dayál Kripánidhi. (5)*

Poor, helpless and lowly was I,
But came and held my hand Thou,
O Ocean of Mercy, Benign to humble,
Keep me ever in Thy company now. (5)

काम क्रोध मद लोभ ।
 सब विधि अवगुणहार मैं ॥
 प्रभु राखो मेरी लाज ।
 तुम द्वारे अब मैं पड़ा ॥६॥

*Kám krodh mad lobh
 Sab vidhi augun hár main
 Prabhu rákho meri láj
 Tum dwáre ab main pará. (6)*

Full of lust, anger, pride and greed,
 Faulty I am in every way,
 Be pleased to keep my honour, Lord,
 At Thy door now I pray. (6)

राधास्वामी गुरु समरत्थ ।
 तुम बिन और न दूसरा ॥
 अब करो दया परतक्ष ।
 तुम दर एती विलंब क्यों ॥७॥

*Radhasoami Guru Samaratth
 Tum bin aur na dúsrá
 Ab karo Dayá partaksh
 Tum dar etí vilamb kyon. (7)*

O Radhasoami Guru Almighty!
 None else there is, except Thee.
 Why such delay even at Thy door,
 Now shower manifest grace on me. (7)

दया करो मेरे साइयाँ ।
 देव प्रेम की दात ॥
 दुःख सुख कछु व्यापे नहीं ।
 छूटे सब उत्पात ॥ ८ ॥

Dayá karo meré Sáinyá
Deo Prem kí dát
Dukh sukh kuchh vyápé nahín
Chhoote sab utpát. (8)

O My Master, shower Thy grace,
 And gift of love, be pleased to bestow,
 That pain or pleasure affect me not
 And troubles all may fly and go. (8)

Part III

ARTIYÁN FOR SANT SATGURUS

Chapter 3

Artiyán of Soamiji Maharaj

A satsangi enquired as to which Shabds are Soamiji Maharaj's Arti. How could Soamiji Maharaj say that such and such Shabds were His Artis. All Shabds contained in Bachans one, six and thirty of Sar Bachan (Radhasoami) Poetry are HIS Arti Shabds, however, the following Shabds are recited generally in Satsang on the occasion of HIS Arti Satsang.

(1)

चलो री सखी मिल आरत गावें।
ऋतु बसंत आये पुरुष पुराने॥ १॥

Come my dear companions, let us sing Artí. In this season of Basant (Spring), the Purush (Supreme Being), the Ancient of ancients, has graciously made His advent here. (1)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 1, Shabd 1]

अलख अगम का भेद सुनावें।
रा धा स्वा मी नाम धरावें॥ २॥

He reveals the secrets of Alakh and Agam. He declares His Name **RÁDHÁSOÁMI**. (2)

सुरत शब्द की रेल चलावें।
जीव चढ़ाय अगम पुर धावें॥३॥

He has opened the rail track of Surat Shabd Yoga. He takes Jivas to Agam Lok, the inaccessible region. (3)

सतसँग धारा नितहि बहावें।
राधास्वामी छिन छिन गावें॥४॥

He daily holds Satsang, where the praises of **RADHASOAMI** are sung every moment. (4)

उमँग उमँग हिया भेंट चढ़ावें।
काल जाल दुख दूर बहावें॥५॥

Let us offer our hearts to Him in perfect devotion. He cuts away the snares of Kál and drives away the afflictions caused by him. (5)

ऐसे समरथ पुरुष अपारा ।
दृष्टि जोड़ रहूँ दर्श अधारा ॥ ६ ॥

He is the infinite and omnipotent Being. May I fix my eyes and continue gazing at Him. (6)

पल पल खटकत बिरह करारी ।
जस हूलत कोइ सेल कटारी ॥ ७ ॥

I am suffering from intense *Virah* (pangs of yearning), as if my heart has been pierced with a dagger. (7)

बिन देखे दीदार न मानूँ ।
जग संसार सभी विष जानूँ ॥ ८ ॥

I cannot be at rest until I get His Darshan face to face. The whole world and all that pertains to it appear like poison to me. (8)

अमृत कुण्ड रूप राधास्वामी ।
अचऊँ छिन छिन तब मन मानी ॥ ९ ॥

Radhasoami is a reservoir of Amrit (nectar). I will be satisfied only if I am allowed to drink of it to my heart's content. (9)

बिन राधास्वामी मोहिं कछु न सुहावे ।

चार लोक मेरे काम न आवे ॥ १० ॥

Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me. (10)

ज्ञान ध्यान और जोग बैरागा ।

तुच्छ समझ मैंने इनको त्यागा ॥ ११ ॥

I have discarded all Gyán (knowledge), Dhyán (contemplation), Jog (meditation) and Vairág (renunciation) as worthless devices. (11)

मैं तो चकोर चंद राधास्वामी ।

नहिं भावे सतनाम अनामी ॥ १२ ॥

I am like a Chakor¹ and Radhasoami is like the moon to me. *Satnam Anami* does not attract me. (12)

बिन जल मछली चैन न पावे ।

कंवल बिना अल क्यों ठहरावे ॥ १३ ॥

A fish cannot live without water. A black-bee cannot stay in tranquillity without lotus. (13)

¹ A kind of bird said to feed upon moonbeams.

स्वाँति बिना जैसे पपिहा तरसे ।
सुत वियोग माता नहिं सरसे ॥ १४ ॥

A Papiha¹ remains thirsty without Swánti² rain.
A mother cannot bear separation from her son. (14)

अस अस हाल भया अब मेरा ।
का से बरनूँ कोई न हेरा ॥ १५ ॥

This exactly has been the state of my restless
trepidation. None understands, whom should I con-
fide to ? (15)

दान देयँ तो दें राधास्वामी ।
और न कोई ऐसा अंतरजामी ॥ १६ ॥

It is Radhasoami alone who can bestow any gifts
on me. There is no other being so omniscient. (16)

ऐसी भक्ति होय इक रंगी ।
काटे बन्धन मन बहुरंगी ॥ १७ ॥

1 A species of cuckoo.

2 Rain which falls when the moon is in the fifteenth lunar mansion.

If there is such an exclusive Bhakti (devotion), it will cut asunder all sorts of bondages of this multi-coloured mind. (17)

राधास्वामी २ नित गुन गाऊँ ।

चरन सरन पर हिया उमगाऊँ ॥ १८ ॥

I always sing the praises of Radhasoami in all gratefulness. I sacrifice my heart at His Holy Feet. (18)

कहाँ लग बरनूँ मेहर अपारा ।

दिन दिन होवत मौज नियारा ॥ १९ ॥

How far should I describe His unbounded *Mehar* (grace) ! New waves of *Daya* (mercy) flow every day. (19)

जगत जीव कहा समझे लीला ।

देख देख हंसन चित सीला ॥ २० ॥

How can worldly people understand His beatitude ! It is the *Hans Jivas* (high class spiritual beings) who appreciate it and attain peace. (20)

अब के दाव पड़ा मोरा सजनी ।

जब आयो राधास्वामी की सरनी ॥ २१ ॥

My luck took such a favourable turn this time that I have come under the protection of Radhasoami. (21)

खुल गये भक्ति प्रेम भंडारा ।
कोटिन जीव का होय उधारा ॥ २२ ॥

Vast reservoirs of Bhakti (Devotion) and Prem (Love) have opened up. Myriads of Jivas are now being redeemed. (22)

चहुँ दिस धूम पड़ी अब भारी ।
काल नगर मानो दे हैं उजाड़ी ॥ २३ ॥

Praises of Radhasoami are resounding in all the four directions. It seems as if the region of Kal would be depopulated. (23)

स्वामी दयाल मौज ऐसी धारी ।
दीन होय तिस लेहैं उबारी ॥ २४ ॥

My merciful Soami (Lord) has, in His *Mauj* and pleasure, ordained that those who become *Din* (humble) will be redeemed. (24)

मैं किंकर उन चरनन दासा ।
सब जीवन को देऊँ दिलासा ॥ २५ ॥

I, a worthless slave at His Holy Feet, give assurance of redemption to all the Jivas. (25)

बाँध सुरत चरनन में राखो।

अगम अपार अमी रस चाखो॥ २६ ॥

Withdraw your Surat (spirit current) from all directions, fix it at the Holy Feet and enjoy the infinite bliss of *Ami* (ambrosia). (26)

हंस सभा कहा बरनूँ शोभा।

होवत जहाँ शब्दन की बरषा॥ २७ ॥

How should I describe the grandeur of the Sabhá (congregation) of Hansas ? There raineth showers of Shabds. (27)

चमकत बिजली गरज अकाशा।

और कहा कहूँ अजब तमाशा॥ २८ ॥

There are flashes of lightning and the resounding of thunder. What more should I say about that wondrous glory ? (28)

बंकनाल के नाले छूटे।

सुखमन नदियाँ भरम पुल टूटे॥ २९ ॥

The streams of *Banknal* are gushing forth. Rivers of *Sukhmana* have washed away the bridge of delusions. (29)

त्रिकुटी घाट बैठ मल धोई ।
मान सरोवर दुरमत खोई ॥ ३० ॥

At *Trikuti* I cleanse myself of all impurities, and at *Man-Sarovar* I am rid of all perversity. (30)

हंस रूप होय सुरत समानी ।
शब्द अगम धुन अंतर जानी ॥ ३१ ॥

My Surat (spirit) attaining the status of a *Hansa*, merges in the inaccessible Shabd of the region of *Sunn* and penetrates further. (31)

महा सुन्न के ऊपर गाजी ।
राधास्वामी हो गये राजी ॥ ३२ ॥

I reach the top of *Maha-Sunn*. Radhasoami is pleased with me. (32)

भँवरगुफा की खिड़की खोली ।
सत्तपुरुष की सुन लइ बोली ॥ ३३ ॥

I open the window of *Bhanwargupha* and hear the voice of *Sat Purush*. (33)

हंस सभी अगवानी धाये।
अलख लोक से लेवन आये॥ ३४ ॥

Hansas come forward to receive the new entrant (Surat). They have come to take me to *Alakh Lok*. (34)

सुरत सिरोमन पहुँची धाई।
अलख पुरुष का दर्शन पाई॥ ३५ ॥

The paragon Surat goes in and gets Darshan of *Alakh Purush*. (35)

नाना विधि जहाँ बजत बधाई।
हंस सभी मिल आरत लाई॥ ३६ ॥

Songs of congratulations are being sung there. All *Hansas* (denizens of *Alakh Lok*) jointly perform *Árti*. (36)

अगम लोक जाय झंडा गाड़ा।
अगम पुरुष का भेद उघाड़ा॥ ३७ ॥

I effect my ingress into *Agam Lok*. Secrets of *Agam Purush* are revealed to me. (37)

वहाँ का मरम न कोई आखा ।
बिरले संत गुप्त कर भाखा ॥ ३८ ॥

No one has revealed the secrets of that region. Rare Sants have spoken about it in a Gupt (hidden) way. (38)

जीव दया अब अति कर आई ।
राधास्वामी खुल कर गाई ॥ ३९ ॥

Taking pity on Jivas, Radhasoami has now revealed the secrets openly. (39)

मानो रे मानो जीव अभागी ।
राधास्वामी करि हैं सभागी ॥ ४० ॥

O unfortunate Jivas ! Listen to me. Radhasoami will augment your fortune. (40)

धाओ दौड़ो पकड़ो चरना ।
जैसे बने तैसे आओ सरना ॥ ४१ ॥

Hurry up, run up, hold fast to His Holy Feet. Accept His *Saran* in the way you can. (41)

फिर औसर नहिं पाओ रे ऐसा ।

अब कारज करो जैसा रे तैसा ॥ ४२ ॥

You will not get such an opportunity again. Somehow or other accomplish your task right now. (42)

छोड़ो कर्म धर्म पाखंडा ।

सुरत चढ़ा फोड़ो ब्रह्मंडा ॥ ४३ ॥

Give up all rituals, observances and hypocritical activities. Elevate your Surat and penetrate into Brahmánd. (43)

जब होवे हिये सुरत अखंडा ।

पहुँचे सत्तलोक सचखंडा ॥ ४४ ॥

When your Surat attains full concentration and withdrawal, you will reach Sat Lok, the eternal region. (44)

वहाँ से अलख लोक को धावे ।

अगम लोक में जाय समावे ॥ ४५ ॥

From there you will run to Alakh Lok, and then penetrate into Agam Lok. (45)

अगम पुरुष का दरशन करई ।
अद्भुत रूप सुरत जब धरई ॥ ४६ ॥

You will get Darshan of Agam Purush, and your
Surat will assume a wonderful form. (46)

हंसा पाँति जोड़ जहाँ बैठे ।
झुंड झुंड जहाँ रहें इकट्ठे ॥ ४७ ॥

There are rows and multitudes of Hansas (celestial
beings) living in perfect harmony. (47)

अरबन खरबन भान उजारा ।
कहा कहूँ शोभा भूमि अपारा ॥ ४८ ॥

The whole region is dazzling with the light of
millions and billions of suns and moons. How should
I describe the infinite refulgence of that region ?

कँवलन क्यारी चहुँ दिस लागी ।
झालर मोती झुम झुम आगी ॥ ४९ ॥

There are beds of lotuses and fringes of dazzling
pearls all round. (49)

राग रंग धुन अति झनकारा।

अमी सरोवर भरे हैं अपारा॥५०॥

Music of merriment is resounding everywhere, and innumerable pools of Amrit (nectar) are overflowing there. (50)

हीरे लाल रतन की धरती।

चाँद सुरज की चादर तनती॥५१॥

The ground (if it can be called a ground at all) is studded with emeralds, diamonds and rubies. Suns and moons form a canopy there. (51)

जहाँ राधास्वामी का तख्त बिराजे।

हंस मंडली अद्भुत राजे॥५२॥

Where lies the throne of Radhasoami, Hansas congregate in all majesty. (52)

धूम धाम नित होत सवाई।

आनंद मंगल दिन प्रति गाई॥५३॥

The whole region abounds in fascinating grandeur. The songs of blissful rejoicings are being sung in ever-increasing ecstasy and joy. (53)

ऐसा देश रचा राधास्वामी ।
निज भक्तन को करें बिसरामी ॥ ५४ ॥

Such is the unique region of Radhasoami. He grants abode to His Nij Bhakts (special devotees) in IT. (54)

(2)

राधास्वामी धरा नर रूप जगत में ।
गुरु होय जीव चिताये ॥ १ ॥

Radhasoami has assumed human form in this world. As Guru (Supreme Guide and Preceptor), He awakens Jivas. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 1, Shabd 2]

जिन जिन माना बचन समझ के ।
तिनको संग लगाये ॥ २ ॥

Those who understand and follow His teachings, are blessed with His company and association. (2)

कर सतसंग सार रस पाया ।
पी पी तृप्त अघाये ॥ ३ ॥

By attending Satsang of Radhasoami, they enjoy true bliss and become contented. (3)

गुरु सँग प्रीत करी उन ऐसी ।
जस चकोर चन्दाये ॥ ४ ॥

They love the Guru as a Chakor loves the moon. (4)

गुरु बिन कल नहिं पड़त घड़ी इक ।
दम दम मन अकुलाये ॥ ५ ॥

Without Guru, they have no rest or peace even for a moment. Constantly uneasy lie their souls. (5)

जब गुरु दर्शन मिलें भाग से ।
मगन होत जस बछड़ा गाये ॥ ६ ॥

When fortunately they get Darshan of Guru, they are supremely exhilarated and feel elated like a tender calf in the company of the mother-cow. (6)

ऐसी प्रीत लगी जिन गुरुमुख ।
सो सो गुरु अपनाये ॥ ७ ॥

The *Gurumukhs* (special devotees) who have developed such an intense love for Guru, are taken in His special protection. (7)

तन की लगन भोग इन्द्री के ।
छिन में सब बिसराये ॥ ८ ॥

They are rendered forgetful of their attachment to the body and of the pleasures of the senses, in a moment. (8)

गुरु की मूरत बसी हिये में ।
आठ पहर गुरु संग रहाये ॥ ९ ॥

The form of Guru is enshrined in their hearts. Really, they are with Guru all the twentyfour hours. (9)

अस गुरु भक्ति करी जिन पूरी ।
ते ते नाम समाये ॥ १० ॥

Those who perform such a devotion, attain the bliss of Nám. (10)

स्वाँति बूँद जस रटत पपीहा ।
अस धुन नाम लगाये ॥ ११ ॥

They repeat the Holy Name in the manner a thirst-maddened Papíhá cries for Swánti rain. (11)

[The thirst of the bird Papiha is allayed only by the drops of Swanti rain—the rain which falls when the moon is in the fifteenth lunar mansion. If it does not rain, the bird goes without water the whole year. It will not drink from pools, lakes, rivers, etc. This rain, the Swanti rain, is the very life and breath of the bird. So it constantly calls out in very sweet and pathetic notes “Pee kahan, Pee kahan, .. where is the beloved ? where is the beloved ?.....” Another peculiarity about this bird is that it does not come down to the ground, always remains on trees. In this couplet stress is laid on constant Sumiran (repetition) of the Holy Name with an ardent longing at a higher centre., viz., the third Til, which is at the top of Pind.]

नाम प्रताप सुरत अब जागी।

तब घट शब्द सुनाये॥ १२ ॥

When, by constant repetition of Nám, their Surat is awakened, they hear Shabd internally. (12)

शब्द पाय गुरु शब्द समानी।

सुन्न शब्द सत शब्द मिलाये॥ १३ ॥

अलख शब्द और अगम शब्द ले।

निज पद राधास्वामी आये॥ १४ ॥

They attain Guru's Shabd (access to Trikuti), penetrate the Shabds of Sunn, Sat Lok, Alakh Lok and Agam Lok, and finally secure admittance into Nij Pad (True Abode), the Radhasoami Dham. (13-14)

पूरा घर पूरी गति पाई ।

अब कुछ आगे कहा न जाये ॥ १५ ॥

They get *Poora Ghar* (final abode of rest) and attain *Poori Gati* (perfect salvation). Nothing remains to be said now as there is nothing beyond, RADHASOAMI being the Highest Region. (15)

(3)

राधास्वामी मेरे सिंध गम्भीर ।

कोइ थाह न पावत बीर ॥ १ ॥

My Radhasoamí is a profound ocean of serenity, which none can fathom. (1)

[*Sar Bachan Radhasoami Poetry, Part 1,*
Bachan 6, Shabd 2]

रतनन के भरे भंडार ।

जहाँ लाल अमोलक सार ॥ २ ॥

It abounds in jewels and invaluable rubies of Shabd. (2)

सुर्त मीन करे जहाँ केल ।

कल काल धरे जहाँ पेल ॥ ३ ॥

My Surat frolics there like a fish. The dark Kál has been subdued. (3)

घट प्रेम धार अब उमंगी।
रस सार पिये कोइ संगी॥४॥

The current of love is gushing within me. Those who associate with me can partake of the bliss. (4)

तिल उलट चली सुर्त प्यारी।
देखी वहाँ जोत उजारी॥५॥

Turning the pupils of the eyes and withdrawing the spirit current from there, my Surat proceeds and sees the dazzling flame. (5)

दल द्वार खोल कर पैठी।
नल पार अविद्या ऐंठी॥६॥

I open the gate of Sahas-dal-kanwal and penetrate inside. When I cross Banknál (the crooked tunnel), Avidyá (ignorance, Maya) is paralysed. (6)

माया का चक्र हटाया।
ब्रह्म दरस सहज में पाया॥७॥

I remove the Chakra (wheel, snare) of Maya and easily get Darshan of Brahm. (7)

धुन अनहद सार बजाया ।
सुन भीतर शब्द जगाया ॥ ८ ॥

I hear the incessant resonance and awaken Shabd within. (8)

गुरु पर अब तन मन वारूँ ।
गुन गावत कभी न हारूँ ॥ ९ ॥

I now sacrifice my body and mind on Guru. I shall never get tired of singing His praises. (9)

क्या महिमा गुरु पद गाऊँ ।
मैं नित नित बल बल जाऊँ ॥ १० ॥

How am I to recount the glory of *Guru Pad* (Trikuti) ? I dedicate myself to Guru every day. (10)

गुरु मूरत हृदे छिपाऊँ ।
मन अंदर द्वार खुलाऊँ ॥ ११ ॥

I keep Guru's form or image enshrined in my heart. I open the inner gate of the mind. (11)

गुरु संग लिये मोहिं जावें ।
सत रूप अधर दरसावें ॥ १२ ॥

Guru takes me in His company and shows me the
Rúp of Sat Purush. (12)

कँवलन के बाग दिखावें ।
हंसन संग केल करावें ॥ १३ ॥

Guru shows me gardens of lotuses and lets me
frolic in the company of Hansas. (13)

वह आनँद कहत न जाई ।
सुर्त भीज रही छबि छाई ॥ १४ ॥

I cannot describe the bliss I am experiencing.
My Surat is drenched in the bliss of Darshan of Sat
Purush. (14)

अमृत रस झड़ी लगाई ।
छिन छिन पर धार चुवाई ॥ १५ ॥

Amrit is raining continuously and its currents are
rising and flowing every moment. (15)

मन गोता खावत भारी।
सुर्त जागी मिटी अँधियारी॥ १६ ॥

The mind has drowned. Surat has awakened.
Darkness of ignorance has been dispelled. (16)

कोई सज्जन प्रेम बिलासी।
देखत और खेलत पासी॥ १७ ॥

Some noble and loving devotees behold these spectacles and frolic in the company of the Beloved. (17)

गुरु बचन सुनत मैं हाँसी।
हुई राधास्वामी चरन निवासी॥ १८ ॥

On hearing the voice of Guru, I laugh in ecstasy. I have secured abode in the Holy Feet of Radhasoami. (18)

दम दम में प्रेम बढ़ाती।
गुरु मूरत अजब दिखाती॥ १९ ॥

Every moment my love is enhanced. The image of Guru looks wonderful. (19)

मैं नैन परान गँवाती।
तन मन की सुध बिसराती॥ २० ॥

I am so absorbed in bliss that I lose my consciousness of sight and breath and have become oblivious of my body and mind. (20)

गुरु मूरत अधिक सुहाती।
ज्यों चन्द्र चकोर समाती॥ २१ ॥

The countenance of Guru is very pleasing to me. I am enamoured of Him as a Chakor is of the moon. (21)

राधास्वामी मौज दिखाई।
मैं चरन धूर होय धाई॥ २२ ॥

Radhasoami has granted me a state of ecstasy. Becoming the dust of His Holy Feet, I have ascended high. (22)

(4)

संत रूप धर राधास्वामी प्यारे।
आय जगत में जीव उबारे॥ १ ॥

Beloved Radhasoami has made His advent in this world as a Sant and is redeeming Jivas. (1)

*[Prem Bani Radhasoami, Part II,
Bachan 10, Shabd 1]*

राधास्वामी दीना अगम सँदेशा ।

जनम मरन का गया अँदेशा ॥ २ ॥

Radhasoami has given a profoundly sublime message. The fear of recurrent births and deaths is now gone for good. (2)

राधास्वामी चरन सरन जिन धारी ।

राधास्वामी तिन को लीन उबारी ॥ ३ ॥

Radhasoami redeems those who accept Saran of His holy feet. (3)

राधास्वामी भेद अगाध सुनाया ।

सुरत शब्द मारग दरसाया ॥ ४ ॥

Radhasoami has revealed unfathomable secrets and mysteries. He has taught Surat Shabd Yoga. (4)

राधास्वामी घट में राह लखाई ।

भेद मंजिल का भिन २ गाई ॥ ५ ॥

Radhasoami has shown the path within and has given a detailed description of the various stages. (5)

दीन होय जो चरनन आई।
राधास्वामी तिस को लिया अपनाई ॥ ६ ॥

Radhasoami accepts as His own anyone who comes to His holy feet, imbued with humility. (6)

प्रेम प्रीत नित हिये में बाढ़ी।
राधास्वामी चरनन सूरत साजी ॥ ७ ॥

My love and faith are enhanced day by day. Abiding in Radhasoami's feet, Surat gets embellished. (7)

सुरत शब्द की करत कमाई।
राधास्वामी दर्ई घट गैल लखाई ॥ ८ ॥

I practise Surat Shabd Yoga. Radhasoami has shown the path within. (8)

राधास्वामी दया फोड़ तिल चाली।
आगे निरखी जोत उजाली ॥ ९ ॥

By grace and mercy of Radhasoami, I pierce the third Til and, proceeding onward, behold the dazzling flame. (9)

राधास्वामी संग गई गंगनापुर।

मगन हुई लख रूप शब्द गुरु॥ १० ॥

In the company of Radhasoami, I go to Trikuti, and am delighted to witness the form of Shabd Guru. (10)

वहाँ से भी फिर अधर चढ़ाई।

राधास्वामी अक्षर रूप लखाई॥ ११ ॥

I ascend still higher. Radhasoami enables me to have Darshan of Akshar Purush. (11)

महासुन्न गई राधास्वामी लार।

सुनी भँवर धुन मुरली सार॥ १२ ॥

I cross Mahá-sunn with Radhasoami, and then hear the melodious sound of the flute in Bhanwar-gupha. (12)

सत्तलोग गई राधास्वामी संग।

सत्तपुरुष का धारा रंग॥ १३ ॥

I go to Sat Lok in the company of Radhasoami and get dyed in the colour of Sat Purush. (13)

राधास्वामी दया अलख दर्श पाई।
वहाँ से अगम लोक को धाई॥ १४ ॥

By the mercy of Radhasoami, I get Darshan of
Alakh Purush and then proceed to Agam Lok. (14)

राधास्वामी मेहर मिला धुर धाम।
पाया राधास्वामी अचरज नाम॥ १५ ॥

By the grace of Radhasoami, I enter Dhur Dham
(Highest Region) and attain the most wonderful
RADHASOAMI Nám. (15)

राधास्वामी चरन किया विश्राम।
राधास्वामी कीना पूरन काम॥ १६ ॥

I find abode in the Holy Feet of Radhasoami.
Radhasoami has accomplished my task. (16)

राधास्वामी दीना अचरज ठाऊँ।
राधास्वामी गुन मैं कस कस गाऊँ॥ १७ ॥

Radhasoami has granted me a wonderful abode.
How can I adequately sing His praises ? (17)

कहूँ पुकार जगत जीवन से।
राधास्वामी २ गाओ मन से॥ १८ ॥

I call out to the entire humanity : Recite RADHASOAMI, RADHASOAMI with your heart and soul. (18)

करम धरम और भरम हटाओ।
राधास्वामी चरन अब हिये बसाओ॥ १९ ॥

Cast aside all delusions, rituals and observances. Implant the Holy Feet of Radhasoami in your heart. (19)

दया तुम्हार मोर मन आई।
तासे राधास्वामी सरन जनाई॥ २० ॥

I am filled with compassion for you. This is why I ask you to seek the shelter and protection of Radhasoami. (20)

राधास्वामी बिना कोई नहिं बाचे।
दुख पावे चौरासी नाचे॥ २१ ॥

Without the protection of Radhasoami, none will be saved and all will suffer pain and misery, going up and down in the transmigratory cycle. (21)

राधास्वामी मत है ऊँच से ऊँचा।

और मता कोई वहाँ न पहुँचा ॥ २२ ॥

Radhasoami Mat is the most sublime of all religions. No other religion has reached the goal of Radhasoami Mat. (22)

सब मत रहे रस्ते में थाके।

राधास्वामी भेद न कोई भाखे ॥ २३ ॥

All other religions stop at some intermediate station. None of them gives out the secrets of Radhasoami. (23)

परमात्म सब कहें बखाना।

राधास्वामी भेद न उनहूँ जाना ॥ २४ ॥

All other religions declare that the highest region is that of Parmátmá. Little do they know of the secret of Radhasoami. (24)

ब्रह्म और पारब्रह्म कहें गाई।

राधास्वामी भेद न इनहूँ पाई ॥ २५ ॥

Those also who sing the praises of Brahm and Pár-Brahm, have no knowledge of Radhasoami. (25)

राधास्वामी भेद सबन से न्यारा ।

संत सतगुरु कहें पुकारा ॥ २६ ॥

The secret of Radhasoami is unique and distinct from all other religions. Sant Sat Guru declares this openly. (26)

संत बचन को जो कोई माने ।

राधास्वामी मत को सो सच जाने ॥ २७ ॥

Those, who accept what Sants say, would alone understand the Radhasoami Faith. (27)

सच्चा विरही खोजी कोई ।

राधास्वामी मत मानेगा सोई ॥ २८ ॥

Only a true seeker, who is full of yearning, will accept the Radhasoami Faith. (28)

सतसँग करे समझ तब आवे ।

राधास्वामी भाव जब हिये बसावे ॥ २९ ॥

It is only when one attends Satsang that one develops right understanding, and then only one engenders love for Radhasoami. (29)

मूरख जीव जगत के अंधे ।
राधास्वामी शब्द बिना रहें गंदे ॥ ३० ॥

Worldy people are foolish and blind. Without adopting RADHASOAMI Shabd, they remain dirty. (30)

वे क्या जानें संत की गत को ।
कस समझें राधास्वामी मत को ॥ ३१ ॥

What do they know of the supremely eminent status of Sants ? How can, then, they understand the Radhasoami Faith ? (31)

खान पान में रहे भुलाने ।
राधास्वामी महिमा नेक न जाने ॥ ३२ ॥

They remain lost in eating and drinking. They know precious little of the glory and eminence of Radhasoami. (32)

मरने का डर चित न समाय ।
राधास्वामी चरन भाव कस आय ॥ ३३ ॥

They have no fear of death. How can they come to engender faith in the Holy Feet of Radhasoami ? (33)

**राधास्वामी हैं सच्चे करतार ।
यह नहिं मानें बड़े गँवार ॥ ३४ ॥**

Radhasoami is the true Creator. These people do not accept this, dense ignorant as they are. (34)

**सत्त सिंध से सब जिव आए ।
राधास्वामी बिन जग में भरमाए ॥ ३५ ॥**

All Jivas have come from the ocean of Truth or spirituality. But without Radhasoami, they are in a state of delusion in this world. (35)

**जो चाहे सच्चा निर वार ।
राधास्वामी चरनन लावे प्यार ॥ ३६ ॥**

He who seeks true redemption, should generate love for the Holy Feet of Radhasoami. (36)

**शब्द डोर गह सुरत चढ़ावे ।
राधास्वामी चरनन बासा पावे ॥ ३७ ॥**

Catching hold of the cord of Shabd, he will elevate his Surat and will find abode in the Holy Feet of Radhasoami. (37)

दीन होय गुरु सरनी आवे ।
राधास्वामी दया दृष्टि तब पावे ॥ ३८ ॥

If he humbly adopts Saran of Guru, he will be blest with the benign glance of Radhasoami. (38)

शब्द बिना नहिं होय उधार ।
बिन राधास्वामी सहे जम की मार ॥ ३९ ॥

One cannot attain salvation without taking recourse to Shabd. Without Radhasoami, one will get beating at the hands of Jama. (39)

यह सब बचन सत्त कर गाया ।
राधास्वामी सरन उबार बताया ॥ ४० ॥

Radhasoami says that all these teachings and precepts are true and there can be redemption only by adopting Saran. (40)

मूरख जीव न मानें बात ।
राधास्वामी सरन न चित्त समात ॥ ४१ ॥

Foolish and ignorant Jivas do not accept these teachings, nor do they adopt Saran of Radhasoami. (41)

भाग हीन बहें काल की धार ।

राधास्वामी मत नहिं मानें सार ॥ ४२ ॥

Unfortunate that they are, they drift with the current of Kal, not adopting the Radhasoami Faith which is the only true religion. (42)

निन्दा कर सिर पाप बढ़ावें ।

राधास्वामी बिन जम धक्के खावें ॥ ४३ ॥

By indulging in calumination, they burden themselves with sin. Without the help and protection of Radhasoami, they will be pushed hither and thither by Jama, i.e., suffer indignities at his hands. (43)

जब लग धुर की मेहर न होई ।

राधास्वामी मत माने नहिं कोई ॥ ४४ ॥

Unless one receives grace and mercy from the highest region, one will not accept and join the Radhasoami Faith. (44)

राधास्वामी से अब करूँ पुकार ।

मेहर करो जिव लेव उबार ॥ ४५ ॥

I now pray to Radhasoami to shower His grace and mercy on Jivas and redeem them. (45)

(5)

राधास्वामी नाम सम्हार।
चित से सुर्त प्यारी॥ १॥

O dear Surat ! Adopt the Holy Name
RADHASOAMI wholeheartedly. (1)

[Prem Bani Radhasoami, Part 2,
Bachan 10, Shabd 3]

राधास्वामी का कर आधार।
जग से हो न्यारी॥ २॥

Make Radhasoami your prop and support, and be
detached from the world. (2)

राधास्वामी रूप निहार।
हिये बिच धर सारी॥ ३॥

Behold the countenance of Radhasoami and en-
shrine IT in your heart. (3)

राधास्वामी नाम पुकार।
निस दिन कर यारी॥ ४॥

Utter the Holy Name RADHASOAMI loudly, and develop friendship with IT day and night. (4)

राधास्वामी चरन सम्हार ।
लाय घट में तारी ॥ ५ ॥

Hold fast to the Holy Feet of Radhasoami with joy and delight within. (5)

राधास्वामी दरस निहार ।
होय घट उजियारी ॥ ६ ॥

Have Darshan of Radhasoami and let your inner self be illumined thereby. (6)

राधास्वामी प्रेम सिंगार ।
दिया मोहिं कर प्यारी ॥ ७ ॥

Radhasoami has endearingly granted me the embellishment of love. (7)

राधास्वामी पुरुष अपार ।
मेहर कर लिया तारी ॥ ८ ॥

Radhasoami is the Supreme Being. He, in His grace, has redeemed me. (8)

राधास्वामी प्रान अधार ।
मिले मोहिं दया धारी ॥ ६ ॥

Radhasoami is the breath of my life. He met me out of compassion. (9)

राधास्वामी कुल करतार ।
रची रचना सारी ॥ १० ॥

Radhasoami is the Supreme Creator. He evolved the entire creation. (10)

राधास्वामी पै जाउँ बलिहार ।
करी किरपा भारी ॥ ११ ॥

I offer myself unreservedly to Radhasoami. Radhasoami has been extremely kind to me. (11)

राधास्वामी से कर ले प्यार ।
तन मन धन वारी ॥ १२ ॥

Engender love for Radhasoami, and dedicate your body, mind and wealth to Him. (12)

राधास्वामी कुल दातार ।
दया उन ले सारी ॥ १३ ॥

Radhasoami is the Supreme Benefactor. Solicit and receive from Him His grace and mercy. (13)

राधास्वामी दीन दयाल।
करें भौ से पारी॥ १४ ॥

Radhasoami is Dín Dayál (merciful to the humble and the lowly). He will ferry you across the ocean of existence. (14)

राधास्वामी की महिमा सार।
गाउँ सन्मुख ठाढ़ी॥ १५ ॥

I sing the glory of Radhasoami in the choicest terms, standing before Him face to face. (15)

Part IV
Chapter 4
ARTIYÁN
FOR
HUZUR MAHARAJ

(1)

चलो री सखी मिल आरत गावें ।
ऋतु बसंत आये पुरुष पुराने ॥ १ ॥

Come my dear companions, let us sing Ártí. In this season of Basant (Spring), the Purush (Supreme Being), the Ancient of ancients, has graciously made His advent here. (1)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 1, Shabd I]

अलख अगम का भेद सुनावें ।
राधास्वामी नाम धरावें ॥ २ ॥

He reveals the secrets of Alakh and Agam. He declares His Name RÁDHÁSÓÁMI. (2)

सुरत शब्द की रेल चलावें ।
जीव चढ़ाय अगम पुर धावें ॥ ३ ॥

He has opened the rail track of Surat Shabd Yoga. He takes Jivas to Agam Lok, the inaccessible region. (3)

सतसंग धारा नितहि बहावें ।
राधास्वामी छिन छिन गावें ॥ ४ ॥

He daily holds Satsang, where the praises of RADHASOAMI are sung every moment. (4)

उमँग उमँग हिया भेंट चढ़ावें ।
काल जाल दुख दूर बहावें ॥ ५ ॥

Let us offer our hearts to Him in perfect devotion. He cuts away the snares of Kál and drives away the afflictions caused by him. (5)

ऐसे समरथ पुरुष अपारा ।
दृष्टि जोड़ रहूँ दर्श अधारा ॥ ७ ॥

He is the infinite and omnipotent Being. May I fix my eyes and continue gazing at Him. (6)

पल पल खटकत बिरह करारी ।
जस हूलत कोइ सेल कटारी ॥ ७ ॥

I am suffering from intense *Virah* (pangs of yearning), as if my heart has been pierced with a dagger. (7)

बिन देखे दीदार न मानूं ।
जग संसार सभी विष जानूं ॥ ८ ॥

I cannot be at rest until I get His Darshan face to face. The whole world and all that pertains to it appear like poison to me. (8)

अमृत कुंड रूप राधास्वामी ।
अचरुँ छिन छिन तब मन मानी ॥ ९ ॥

Radhasoami is a reservoir of Amrit (nectar). I will be satisfied only if I am allowed to drink of it to my heart's content. (9)

बिन राधास्वामी मोहिं कछु न सुहावे ।
चार लोक मेरे काम न आवे ॥ १० ॥

Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me. (10)

ज्ञान ध्यान और जोग बैरागा ।

तुच्छ समझ मैंने इनको त्यागा ॥ ११ ॥

I have discarded all Gyán (knowledge), Dhyán (contemplation), Jog (meditation) and Vairág (renunciation) as worthless devices. (11)

मैं तो चकोर चंद राधास्वामी ।

नहिं भावे सतनाम अनामी ॥ १२ ॥

I am like a Chakor¹ and Radhasoami is like the moon to me. *Satnam Anami* does not attract me. (12)

बिन जल मछली चैन न पावे ।

कंवल बिना अल क्यों ठहरावे ॥ १३ ॥

A fish cannot live without water. A black-bee cannot stay in tranquillity without lotus. (13)

स्वाँति बिना जैसे पपिहा तरसे ।

सुत वियोग माता नहि सरसे ॥ १४ ॥

A Papíhá² remains thirsty without Swánti³ rain. A mother cannot bear separation from her son. (14)

1 A kind of bird said to feed upon moon beams. 2 A species of cuckoo. 3. Rain which falls when the moon is in the fifteenth lunar mansion.

अस अस हाल भया अब मेरा।
का से बरनूँ कोइ न हेरा॥ १५ ॥

This exactly has been the state of my restless trepidation. None understands, whom should I confide to ? (15)

दान देयँ तो दें राधास्वामी।
और न कोइ ऐसा अंतरजामी॥ १६ ॥

It is Radhasoami alone who can bestow any gifts on me. There is no other being so omniscient. (16)

ऐसी भक्ति होय इक रंगी।
काटे बन्धन मन बहुरंगी॥ १७ ॥

If there is such an exclusive Bhakti (devotion), it will cut asunder all sorts of bondages of this multi-coloured mind. (17)

राधास्वामी २ नित गुन गाऊँ।
चरन सरन पर हिया उमगाऊँ॥ १८ ॥

I always sing the praises of Radhasoami in all gratefulness. I sacrifice my heart at His Holy Feet. (18)

कहाँ लग बरनू मेहर अपारा।
दिन दिन होवत मौज नियारा॥ १६ ॥

How far should I describe His unbounded *Mehar* (grace)! New waves of *Daya* (mercy) flow every day. (19)

जगत जीव कहा समझे लीला।
देख देख हंसन चित सीला॥ २० ॥

How can worldly people understand His beatitude! It is the *Hans Jivas* (high class spiritual beings) who appreciate it and attain peace. (20)

अब के दाव पड़ा मोरा सजनी।
जब आयो राधास्वामी की सरनी॥ २१ ॥

My luck took such a favourable turn this time that I have come under the protection of Radhasoami. (21)

खुल गये भक्ति प्रेम भंडारा।
कोटिन जीव का होय उधारा॥ २२ ॥

Vast reservoirs of *Bhakti* (Devotion) and *Prem* (Love) have opened up. Myriads of *Jivas* are now being redeemed. (22)

चहुँ दिस धूम पड़ी अब भारी ।

काल नगर मानो दे हैं उजारी ॥ २३ ॥

Praises of Radhasoami are resounding in all the four directions. It seems as if the region of Kal would be depopulated. (23)

स्वामी दयाल मौज ऐसी धारी ।

दीन होय तिस लेहैं उबारी ॥ २४ ॥

My merciful Soami (Lord) has, in His *Mauj* and pleasure, ordained that those who become *Din* (humble) will be redeemed. (24)

मैं किंकर उन चरनन दासा ।

सब जीवन को देऊं दिलासा ॥ २५ ॥

I, a worthless slave at His Holy Feet, give assurance of redemption to all the Jivas. (25)

बाँध सुरत चरनन में राखो ।

अगम अपार अमी रस चाखो ॥ २६ ॥

Withdraw your Surat (spirit current) from all directions, fix it at the Holy Feet and enjoy the infinite bliss of *Ami* (ambrosia). (26)

हंस सभा कहा बरनूं सोभा ।
होवत जहाँ शब्दन की बरखा ॥ २७ ॥

How should I describe the grandeur of the Sabhá (congregation) of Hansas ? There raineth showers of Shabds. (27)

चमकत बिजली गरज अकाशा ।
और कहा कहूँ अजब तमाशा ॥ २८ ॥

There are flashes of lightning and the resounding of thunder. What more should I say about that wondrous glory ? (28)

बंकनाल के नाले छूटे ।
सुखमन नदियाँ भरम पुल दूटे ॥ २९ ॥

The streams of *Banknal* are gushing forth. Rivers of *Sukhmana* have washed away the bridge of delusions. (29)

त्रिकुटी घाट बैठ मल धोई ।
मा न स रो व र दुरमत खोई ॥ ३० ॥

At *Trikuti* I cleanse myself of all impurities, and at *Man-Sarovar* I am rid of all perversity. (30)

हंस रूप होय सुरत समानी ।

शब्द अगम धुन अँतर जानी ॥ ३१ ॥

My Surat (spirit) attaining the status of a *Hansa*, merges in the inaccessible Shabd of the region of *Sunn* and penetrates further. (31)

महा सुन्न के ऊपर गाजी ।

राधास्वामी हो गये राजी ॥ ३२ ॥

I reach the top of *Maha-Sunn*. Radhasoami is pleased with me. (32)

भँवरगुफा की खिड़की खोली ।

सत्तपुरुष की सुन लइ बोली ॥ ३३ ॥

I open the window of *Bhanwargupha* and hear the voice of *Sat Purush*. (33)

हंस सभी अगवानी धाये ।

अलख लोक से लेवन आये ॥ ३४ ॥

Hansas come forward to receive the new entrant (Surat). They have come to take me to *Alakh Lok*. (34)

सुरत सिरोमन पहुँची धाई ।
अलख पुरुष का दर्शन पाई ॥ ३५ ॥

The paragon Surat goes in and gets Darshan of
Alakh Purush. (35)

नाना विधि जहाँ बजत बधाई ।
हंस सभी मिल आरत लाई ॥ ३६ ॥

Songs of congratulations are being sung there.
All Hansas (denizens of Alakh Lok) jointly perform
Árti. (36)

अगम लोक जाय झंडा गाड़ा ।
अगम पुरुष का भेद उघाड़ा ॥ ३७ ॥

I effect my ingress into *Agam Lok*. Secrets of *Agam Purush* are revealed to me. (37)

वहाँ का मरम न कोई आखा ।
बिरले संत गुप्त कर भाखा ॥ ३८ ॥

No one has revealed the secrets of that region.
Rare Sants have spoken about it in a Gupt (hidden)
way. (38)

जीव दया अब अति कर आई ।
राधास्वामी खुल कर गई ॥ ३६ ॥

Taking pity on Jivas, Radhasoami has now revealed the secrets openly. (39)

मानो रे मानो जीव अभागी ।
राधास्वामी करि हैं सभागी ॥ ४० ॥

O unfortunate Jivas ! Listen to me. Radhasoami will augment your fortune. (40)

धाओ दौड़ो पकड़ो चरना ।
जैसे बने तैसे आओ सरना ॥ ४१ ॥

Hurry up, run up, hold fast to His Holy Feet. Accept His *Saran* in the way you can. (41)

फिर औसर नहीं पाओ रे ऐसा ।
अब कारज करो जैसा रे तैसा ॥ ४२ ॥

You will not get such an opportunity again. Somehow or other accomplish your task right now. (42)

छोड़ो कर्म धर्म पाखंडा।
सुरत चढ़ा फोड़ो ब्रह्मण्डा॥४३॥

Give up all rituals, observances and hypocritical activities. Elevate your Surat and penetrate into Brahmánd. (43)

जब होवे हिये सुरत अखंडा।
पहुँचे सत्तलोक सचखंडा॥४४॥

When your Surat attains full concentration and withdrawal, you will reach Sat Lok, the eternal region. (44)

वहाँ से अलख लोक को धावे।
अगम लोक में जाय समावे॥४५॥

From there you will run to Alakh Lok, and then penetrate into Agam Lok. (45)

अगम पुरुष का दरशन करई।
अद्भुत रूप सुरत जब धरई॥४६॥

You will get Darshan of Agam Purush, and your Surat will assume a wonderful form. (46)

हंसा पाँति जोड़ जहाँ बैठे।

झुंड झुंड जहाँ रहें इकट्ठे ॥ ४७ ॥

There are rows and multitudes of Hansas (celestial beings) living in perfect harmony. (47)

अरबन खरबन भान उजारा।

कहा कहूँ सोभा भूमि अपारा ॥ ४८ ॥

The whole region is dazzling with the light of millions and billions of suns and moons. How should I describe the infinite refulgence of that region ? (48)

कँवलन क्यारी चहुँ दिस लागी।

झालर मोती झुम झुम आगी ॥ ४९ ॥

There are beds of lotuses and fringes of dazzling pearls all round. (49)

राग रंग धुन अति झनकारा।

अमी सरोवर भरे हैं अपारा ॥ ५० ॥

Music of merriment is resounding everywhere, and innumerable pools of Amrit (nectar) are overflowing there. (50)

हीरे लाल रतन की धरती ।
चाँद सुरज की चादर तनती ॥ ५१ ॥

The ground (if it can be called a ground at all) is studded with emeralds, diamonds and rubies. Suns and moons form a canopy there. (51)

जहाँ राधास्वामी का तख्त बिराजे ।
हंस मंडली अद्भुत राजे ॥ ५२ ॥

Where lies the throne of Radhasoami, Hansas congregate in all majesty. (52)

धूम धाम नित होत सवाई ।
आनंद मंगल दिन प्रति गाई ॥ ५३ ॥

The whole region abounds in fascinating grandeur. The songs of blissful rejoicings are being sung in ever-increasing ecstasy and joy. (53)

ऐसा देश रचा राधास्वामी ।
निज भक्तन को करें बिसरामी ॥ ५४ ॥

Such is the unique region of Radhasoami. He grants abode to His Nij Bhakts (special devotees) in IT. (54)

(2)

सिफ़त राधास्वामी नाम की

रा धा र वा मी नाम ।

सिफ़त करूँ इस नाम की ॥

सुनो कान दे आन ।

भिन्न भिन्न वर्णन करूँ ॥ १ ॥

Listen to me. I give out the attributes of RADHASOAMI NÁM. I describe each attribute separately.

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 2, Shabd I]

सिफ़त पहली

पाँच अक्षर आये हिन्दी में ।

ज़बाँ फ़ारसी अक्षर दस में ॥ २ ॥

First Attribute

The Holy Word RADHASOAMI comprises of five letters of Hindi alphabet, and ten of Persian. (1)

पाँच शब्द का भेद बतावें।
दस मुक़ाम को ले पहुँचावें॥२॥

IT discloses the mystery of five holy Shabds or Names, and grants ascension to ten regions. (2)

सिफ़त दूसरी

एक सिफ़त यह वर्ण बताई।
सिफ़त दूसरी खुल कर गाई॥३॥

Second Attribute

I have described the first attribute. I now give in detail the second attribute. (3)

राधा धुन का नाम सुनाऊँ।
स्वामी शब्द भेद बतलाऊँ॥४॥

RADHA is the name of the Dhun (Reverberation) and SOAMI is the Shabd (Sound). (4)

धुन और शब्द एक कर जानो।
जल तरंग सम भेद न मानो॥५॥

Know that Dhun and Shabd are one and the same, like water and its wave. Make no distinction between the two. (5)

सिफ़्त तीसरी

सिफ़्त तीसरी करूँ बख़ाना।
सुनो चित्त से देकर काना॥६॥

Third Attribute

I now speak of the third attribute. Hear me attentively. (6)

राधा प्रीत लगावन हारी।
स्वामी प्रीतम नाम कहा री॥७॥

RADHA is the lover and SOAMI the beloved. (7)

ग्रह भी सिफ़्त बताय दई री।
राधास्वामी सुरत शब्द गाया री॥८॥

RADHASOAMI sings of the union of Surat and Shabd. This attribute, too, I have described. (8)

सिफ़्त चौथी

राधा आदि सुरत का नाम।
स्वामी आदि शब्द निज धाम॥९॥

Fourth Attribute

RADHA is the name of the *Adi* (Primal) *Surat* and **SOAMI** is the *Adi* Shabd. (9)

सुरत शब्द और राधास्वामी।
दोनों नाम एक कर जानी॥ १० ॥

RADHA and **SOAMI** form an inseparable pair like *Surat* and *Shabd*. Know that both *Radha* and *Soami* are one word **RADHASOAMI**. (10)

सुरत शब्द संग करे बिलास।
यों राधास्वामी ढिंग बास॥ ११ ॥

As *Surat* dallies with *Shabd*, so does **RADHA** abide in close union with **SOAMI**. (11)

राधा स्वामी दो कर जान।
होयँ एक सत लोक ठिकान॥ १२ ॥

Know that **RADHA** and **SOAMI** are two, viz., *Surat* and *Shabd*. But they unite as one in *Sat Lok*. (12)

(3)

गुरु के दरस पर मैं बलिहारी।
गुरु के चरन मेरे प्राण अधारी॥ १॥

I sacrifice myself at the Darshan of Guru. The Holy Feet of Guru are my life and breath. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 4, Shabd 7]

गुरु के बचन मेरे हिये सिंगारी।
गुरु स्वरूप दिन रैन सम्हारी॥ २॥

His Bachans (discourses) are the embellishment of my heart. The countenance of Guru I keep on remembering day and night. (2)

गुरु का सँग कर छिन छिन प्यारी।
गुरु का रँग ले नैन निहारी॥ ३॥

O my darling ! Associate with Guru every moment. Behold Him with your eyes and merge in Him. (3)

गुरु के धाम पर सुरत लगा री।
नील शिखर चढ़ श्याम तका री॥ ४॥

Fix your Surat at Guru's Dhám. Ascend to Neel Shikhar and look at Shyám (Kál). (4)

सेत सूर जहँ नूर लखा री।
शब्द अनाहद तूर बजा री॥५॥

You will see the white resplendent sun and hear Anhad Shabd. (5)

मुरली धमक और बीन सुना री।
अद्भुत रस अचरज सुख भारी॥६॥

You will hear the melodious Murlí and Bín (flute and harp); you will receive unique bliss and happiness. (6)

बिरले संत यह भेद पुकारी।
तू भी सरन पड़ उनकी जा री॥७॥

Rare Sants have disclosed these secrets. You also go to and accept the Saran (refuge) of a Sant. (7)

ज्यों मीना जल धार समा री।
ज्यों चकोर चन्दा निरखा री॥८॥

A fish becomes one with water, and a Chakor (bird) fixes its gaze constantly at the moon. (8)

अस पिरीत सतगुरु सँग ला री ।
कर प्रतीत घट होत उजारी ॥ ६ ॥

Should you love Sat Guru the same way, by engendering faith in Him, your inner self will be illuminated. (9)

भाग बिना क्या करे बिचारी ।
यह भी भाग गुरु से पा री ॥ १० ॥

But what can you do without the requisite *Bhag* (fitness) ? This requisite fitness, too, will be gained by the grace of Guru. (10)

राधास्वामी कही जुक्ति यह सारी ।
उनके चरन से प्रेम लगा री ॥ ११ ॥

Radhasoami has indicated the true method of awakening the *Bhag* (fitness). Cultivate love for His Holy Feet. (11)

(4)

राधास्वामी मेरे सिंध गम्भीर ।
कोइ थाह न पावत बीर ॥ १ ॥

My Radhasoamí is a profound ocean of serenity, which none can fathom. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 6, Shabd 2]

रतनन के भरे भंडार।
जहाँ लाल अमोलक सार॥२॥

It abounds in jewels and invaluable rubies of
Shabd. (2)

सुर्त मीन करे जहाँ केल।
कल काल धरे जहाँ पेल॥३॥

My Surat frolics there like a fish. The dark Kál
has been subdued. (3)

घट प्रेम धार अब उमंगी।
रस सार पिये कोइ संगी॥४॥

The current of love is gushing within me. Those
who associate with me can partake of the bliss. (4)

तिल उलट चली सुर्त प्यारी।
देखी वहाँ जोत उजारी॥५॥

Turning the pupils of the eyes and withdrawing
the spirit current from there, my Surat proceeds and
sees the dazzling flame. (5)

दल द्वार खोल कर पैठी ।
नल पार अविद्या ऐंठी ॥ ६ ॥

I open the gate of Sahas-dal-kanwal and penetrate inside. When I cross Banknāl (the crooked tunnel, Avidyá (ignorance, Maya) is paralysed. (6)

माया का चक्र हटाया ।
ब्रह्म दरस सहज में पाया ॥ ७ ॥

I remove the Chakra (wheel, snare) of Maya and easily get Darshan of Brahm. (7)

धुन अनहद सार बजाया ।
सुन भीतर शब्द जगाया ॥ ८ ॥

I hear the incessant resonance and awaken Shabd within. (8)

गुरु पर अब तन मन वारूँ ।
गुन गावत कभी न हारूँ ॥ ९ ॥

I now sacrifice my body and mind on Guru. I shall never get tired of singing His praises. (9)

क्या महिमा गुरु पद गाऊँ ।
मैं नित नित बल बल जाऊँ ॥ १० ॥

How am I to recount the glory of *Guru Pad* (Trikuti) ? I dedicate myself to Guru every day. (10)

गुरु मूरत हृदे छिपाऊँ ।
मन अंदर द्वार खुलाऊँ ॥ ११ ॥

I keep Guru's form or image enshrined in my heart. I open the inner gate of the mind. (11)

गुरु संग लिये मोहिं जावें ।
सत रूप अधर दरसावें ॥ १२ ॥

Guru takes me in His company and shows me the Rúp of Sat Purush. (12)

कँवलन के बाग़ दिखावें ।
हंसन संग केल करावें ॥ १३ ॥

Guru shows me gardens of lotuses and lets me frolic in the company of Hansas. (13)

वह आनंद कहत न जाई ।
सुर्त भीज रही छबि छाई ॥ १४ ॥

I cannot describe the bliss I am experiencing.
My Surat is drenched in the bliss of Darshan of Sat
Purush. (14)

अमृत रस झड़ी लगाई ।
छिन छिन पर धार चुवाई ॥ १५ ॥

Amrit is raining continuously and its currents
are rising and flowing every moment. (15)

मन गोता खावत भारी ।
सुर्त जागी मिटी अँधियारी ॥ १६ ॥

The mind has drowned. Surat has awakened.
Darkness of ignorance has been dispelled. (16)

कोई सज्जन प्रेम बिलासी ।
देखत और खेलत पासी ॥ १७ ॥

Some noble and loving devotees behold these
spectacles and frolic in the company of the
Beloved. (17)

गुरु बचन सुनत मैं हाँसी।
हुइ राधास्वामी चरन निवासी॥ १८ ॥

On hearing the voice of Guru, I laugh in ecstasy.
I have secured abode in the Holy Feet of Radha-
soami. (18)

दम दम में प्रेम बढ़ाती।
गुरु मूरत अजब दिखाती॥ १९ ॥

Every moment my love is enhanced. The image of
Guru looks wonderful. (19)

मैं नैन परान गँवाती।
तन मन की सुध बिसराती॥ २० ॥

I am so absorbed in bliss that I lose my consci-
ousness of sight and breath and have become oblivious
of my body and mind. (20)

गुरु मूरत अधिक सुहाती।
ज्यों चन्द्र चकोर समाती॥ २१ ॥

The countenance of Guru is very pleasing to me. I
am enamoured of Him as a Chakor is of the moon. (21)

राधास्वामी मौज दिखाई।
मैं चरन धूर होय धाई॥२२॥

Radhasoami has granted me a state of ecstasy. Becoming the dust of His Holy Feet, I have ascended high. (22)

(5)

आज मेरे आनन्द होत अपार।
आरती गावत हूँ गुरु सार॥१॥

My joy is unbounded today. I sing Arti of my Guru. (1)

[*Sar Bachan Radhasoami, Part I,*
Bachan 8, Shabd 4]

किया मैं अचरज प्रेम सिंगार।
बिराजे सतगुरु बस्तर धार॥२॥

I have adorned myself with unique love. Sat Guru sits majestically, in the dress He has put on, i.e., in the human form He has assumed. (2)

दरस उन करुं सम्हार सम्हार।
गाउं गुन उनका बारम्बार॥३॥

I fix my gaze on Him with rapt attention. I sing His praises again and again. (3)

आओ री सखियों जुड़ मिल झाड़।
गाओ और दरसन करो निहार॥४॥

O friends ! Come ye, one and all. Brushing away all dust and dirt of the world, let us join and sing His praises and engage in His Darshan. (4)

गुरु मेरे बैठे पलंग संवार।
आज मेरा जागा भाग अपार॥५॥

My Guru is majestically seated on a Palang (bed, bedstead). I am extremely fortunate today. (5)

रही मैं गुरु के सनमुख ठाड़।
करूँ मैं उन चरनन आधार॥६॥

I am always in the august presence of my Guru. I rely wholly on His Holy Feet. (6)

चाहुँ नहिं दूसर से उपकार।
गुरु की बाँधी टेक सम्हार॥७॥

I seek not favour from any other quarter. I have tenaciously attached myself to Guru. (7)

गुरु पर डारूँ तन मन वार ।
बचन पर उन के रहूँ हुशियार ॥ ८ ॥

I offer my body and mind to Guru. I am quite alert to His behests. (8)

कर्म सब दीन्हे गुरु ने जार ।
उतारा नौका दे भौ पार ॥ ९ ॥

Guru has annihilated all my Karams. He has taken me across on His boat. (9)

सुरत को शब्द सुनाई धार ।
गगन चढ़ पहुँची घर करतार ॥ १० ॥

Guru has enabled my Surat to hear the Shabd current. I ascend to Gagan, and reach the abode of the creator. (10)

पिंड को छोड़ा चढ़ी मुनार ।
हुई अति निरमल छुटा गुबार ॥ १० ॥

I quit Pind, and ascend to the top (Sunn). The mist being rémoved, I become pure. (11)

नाम की सुनी जाय धधकार ।
बाँसरी सुनी नई झनकार ॥ १२ ॥

I hear the resonance of Nám, and the melodious sound of the flute. (12)

सुरत और निरत लगाया तार ।
गई अब चौथे पद के पार ॥ १३ ॥

Surat and Nirát go on penetrating within with greater vigour. I get across the fourth Region (Sat Lok). (13)

मिला राधास्वामी का दीदार ।
करूँ अब निस दिन उन दरबार ॥ १४ ॥

I get Darshan of Radhasoami. I now remain in His august presence all day all night. (14)

(6)

काल ने जगत अजब भरमाया ।
मैं क्या क्या करूँ बखान ॥ १ ॥

Kal has badly beguiled the world. How far should I go on describing it. (1)

जो साधन थे पिछले जुग के।
सो कलजुग में किये प्रमान॥२॥

He has laid stress, in Kali Yuga, on the practices of yore. (2)

मूरख प्राणी मन सैलानी।
सो अटके जल और पखान॥३॥

Ignorant Jivas, fond of amusement, are entangled in the worship of water and stone. (3)

बुद्धिमान अभिमानी जो नर।
विद्या नारि के हुये गुलाम॥४॥

The intellectual and conceited have become slaves of learning. (4)

बाकी जीव बीच के जितने।
ना मूरख ना अति बुधिमान॥५॥
जप तप व्रत संजम बहु धोखे।
पंच अग्नि में जले निदान॥६॥

Rest of the Jivas, who are of a mediocre class, are engrossed in Japa¹, Tapa², Vrat³, Sanjam⁴, and other delusions. They get roasted in the practice of penance amidst five fires. (5-6)

देखो चरित्र काल करता के ।
कोई सिर कोइ पैर रूँधान ॥ ७ ॥
भटक भटक भटकाया सब जग ।
कोइ न लगाया ठौर ठिकान ॥ ८ ॥

Look at the tricks of Kal, some are tied by hands and others by feet. He has deluded all. To none has he shown the right path. (7-8)

ऐसी हालत देख जगत की ।
संत सतगुरु प्रगटे आन ॥ ९ ॥

Moved by this pitiable plight of Jivas, Sant Sat Guru manifested Himself in the world. (9)

गुरु सेवा और नाम महातम ।
सतसंग सतगुरु किया बखान ॥ १० ॥

1 Japa=Repeating in a murmuring tone passages from scriptures.

2 Tapa=Devout austerity, mortification, etc.

3 Vrat=Fasting.

4 Sanjam=Restraint.

He taught service and devotion to Guru, importance of Nám and the necessity of attending Satsang. (10)

साधन तीन सार उन बरने ।
और साधन सब थोथे मान ॥ ११ ॥

He laid stress on these three methods. Consider all other methods as useless. (11)

वेद शास्त्र और स्मृत पुराना ।
पढ़ना इनका बिरथा जान ॥ १२ ॥

Know that the study of the Vedas¹, Shastras², Smritis³ and Puráns⁴ is mere waste of time. (12)

पंडित भेख पेट के मारे ।
वे संतन पर करते तान ॥ १३ ॥

Pandits⁵ and Bhekhs⁶, for the sake of their earning and livelihood, criticise Sants. (13)

हित कर संत उन्हें समझावें ।
वे मानी नहिं मानें आन ॥ १४ ॥

1 Vedas=Scriptures of Hindus.

2 Shastras=Religious treatises.

3 Smrities=Books of codes of laws.

4 Purans=Mythological stories.

5 Pandits=Family priests.

6 Bhekh=Ascetic, recluse.

Sants explain the truth to Jivas for their good. But Jivas, conceited as they are, do not accept those teachings. (14)

उनके चाह मान और धन की ।
परमारथ से खाली जान ॥ १५ ॥

They hanker after wealth, name and fame. They are denuded of Parmārth (religious understanding). (15)

वे चौरासी चक्कर मारें ।
फिर फिर गिरते चारों खान ॥ १६ ॥

They wander in the cycle of transmigration, and again and again fall into the four kinds of species. (16)

पिछले जुग की विद्या पढ़ते ।
कोई न्याय वेदान्त बखान ॥ १७ ॥

They study the books of the past Yugas¹ such as, Vedánt² and Nyáya³. (17)

1 Yugas=Ages.

2 Vedant=The last of the six principal systems of Hindu philosophy.

3 Nyaya=One of the six religious or philosophical systems of the Hindus.

ना साधन अधिकार न परखें ।
पढ़ने का करते अभिमान ॥ १८ ॥

They neither possess the means (calibre) nor the requisite fitness to study the scriptures, but they are proud of their learning. (18)

इस जुग की विद्या नहीं पढ़ते ।
ताते उलटे गिरें निदान ॥ १९ ॥

They do not study the teachings or religion prescribed for the present times. Therefore, they fall into the mire below. (19)

दीन गरीबी मत इस जुग का ।
और गुरु भक्ती कर परमान ॥ २० ॥

Know that humility and true Guru Bhakti (devotion to Guru) constitute the religion of this age. (20)

ताते निरमल निश्चल चित होय ।
गगन चढ़ाओ शब्द निशान ॥ २१ ॥

Achieving purification and steadiness of mind, ascend to Gagan by the path of Shabd. (21)

सुरत शब्द मारग अन्तरमुख ।
पाँच शब्द का गहो ठिकान ॥ २२ ॥

Attain the regions of five Shabds by practising Surat Shabd Yoga internally. (22)

शब्द शब्द पौड़ी पै चढ़ कर ।
पहुँचो सच्चखंड सतनाम ॥ २३ ॥

Go on ascending, step by step, by the practice of Shabd, and reach Sat Nám Sach Khand. (23)

ताते पहले गुरु को ध्याओ ।
और काम सब पीछे जान ॥ २४ ॥

To this end, first of all, perform devotion to Guru. All else comes afterwards. (24)

गुरु की मूरत हृदे बसाओ ।
चंद्र चकोर प्रीत घट आन ॥ २५ ॥

Enshrine the image of Guru in your heart and cherish love for Him as a Chakor does for the moon. (25)

जब लग ऐसी प्रीत न होवे ।
तब लग साधन यही बखान ॥ २६ ॥

So long as you are not able to engender such love, you should continue with the same method as prescribed above. (26)

गुरु भक्ती जब पूरन हो ले ।
तब सुर्त चढ़े अधर असमान ॥ २७ ॥

When Guru Bhakti (devotion to Guru) is perfected, your Surat will ascend to higher regions. (27)

गुरु भक्ती बिन शब्द में पचते ।
सो भी मानुष मूरख जान ॥ २८ ॥

Those who work hard at Shabd Yoga without devotion to Guru, are foolish. (28)

शब्द खुलेगा गुरु मेहर से ।
खैंचें सुरत गुरु बलवान ॥ २९ ॥

Shabd will become audible by the grace and kindness of Guru. He is all-powerful. He draws your Surat upwards. (29)

गुरुमुखता बिन सुरत न चढ़ती ।
फूटे गगन न पावे नाम ॥ ३० ॥

Without *Gurumukhta* (devotion to Guru), Surat will never rise, nor will Gagan be pierced and Nám obtained. (30)

गुरुमुखता है मूल सबन की ।
और साधन सब शाखा जान ॥ ३१ ॥

Gurumukhta (devotion to Guru) is the base and foundation. Other methods are only branches or auxiliary. (31)

माता को जस पुत्र पियारा ।
और कामी को कामिन जान ॥ ३२ ॥
मछली को जस नीर अधारा ।
चात्रिक को जस स्वाँति समान ॥ ३३ ॥
ऐसा गुरु प्यारा जब होगा ।
तब कुछ आगे पंथ चलान ॥ ३४ ॥

Guru should be dear to a devotee as a son is to his mother, a woman to her passionate lover, water to fish, and Swánti rain to Chátrik (Papíhá bird). Then only can progress be expected. (32-34)

कहना था सो सब कह दीन्हा ।

अब तू चाहे मान न मान ॥ ३५ ॥

I have said all that I have to say, it is now up to you to accept it or not. (35)

यह आरत गुरुमुख की गाई ।

गुरुमुख होय सो करे प्रमान ॥ ३६ ॥

This is the Árti of a Gurumukh. Only a Gurumukh will testify to it. (36)

राधास्वामी भक्ति बताई ।

गुरु की भक्ति करो यह जान ॥ ३७ ॥

Radhasoami has laid stress on Bhakti (devotion) to Guru. Therefore, perform Guru Bhakti. (37)

और भक्ति सब दूर बहाओ ।

क्यों पड़ते चौरासी खान ॥ ३८ ॥

Devotion to any one else should be discarded. Why do you get yourself plunged in Chaurásí ? (38)

गुरु भक्ति सम और न कोई ।
राधास्वामी किया बखान ॥ ३६ ॥

Radhasoami declares that no activity is at par with devotion to Guru. (39)

गुरु का ध्यान करो तुम निस दिन ।
गुरु का शब्द सुनो नित कान ॥ ४० ॥

Contemplate the form of Guru every day. Always hear Guru's Shabd with your ears. (40)

नैन श्रवण और हिरदा तीनों ।
शीश महल सम निरमल जान ॥ ४१ ॥

Eyes, ears and heart, all three should be spotlessly clean like a crystal palace. (41)

राधास्वामी ज़ोर देय कर ।
गुरु भक्ती को कहें प्रमान ॥ ४२ ॥

Radhasoami repeatedly stresses the importance of Guru Bhakti (devotion to Guru). (42)

(7)

सतगुरु से करूँ पुकारी ।
संतन मत कीजे जारी ॥ १ ॥

I pray to Sat Guru to start Sant Mat openly. (1)

[Sar Bachan Radhasoami Poetry, Part II,
Bachan 33, Shabd 19]

जीवन का होय उधारी ।
मैं देखूँ यही बहारी ॥ २ ॥

I wish that the entire humanity be redeemed, and
I may witness that glorious spectacle. (2)

मैं मौज करूँ फिर भारी ।
सब आरत करें तुम्हारी ॥ ३ ॥

Then I may enjoy great bliss, and all may perform
Your Arti. (3)

मैं हरखूँ खेल निहारी ।
मानो यह अर्ज हमारी ॥ ४ ॥

May I be full of joy at this merriment ! O Lord, do
accept this prayer of mine. (4)

मैं राखूँ पक्ष तुम्हारी ।
अब कीजे दया विचारी ॥ ५ ॥

May I keep to Your side. Now be pleased to shower grace. (5)

मैं बालक सरन अधारी ।
मैं करूँ बीनती भारी ॥ ६ ॥

I am an innocent child depending on Your protection. I most earnestly beseech You. (6)

जो मौज न हो यह न्यारी ।
तो फेरो सुरत हमारी ॥ ७ ॥

If this be not Your Mauj, then be pleased to turn my Surat within. (7)

घट भीतर होय करारी ।
शब्दारस करे अहारी ॥ ८ ॥

I may attain stability within, and may subsist upon Shabd. (8)

दोउ में से एक सुधारी ।
जो दोनों करो दया री ॥ ९ ॥

Be pleased to accept at least one of these two prayers. It would be an act of immense grace if You are pleased to grant both. (9)

मैं राज़ी रज़ा तुम्हारी ।
मैं राधास्वामी गोद पड़ा री ॥ १० ॥

I submit to Your pleasure. I am a child in Radhasoami's lap. (10)

(8)

धीरज धरो बचन गुरु गहो ।
अमृत पियो गगन चढ़ रहो ॥ १ ॥

Have patience. Follow what Guru says. Drink nectar. Ascend to Gagan (Trikuti) and abide there. (1)

[*Sar Bachan Radhasoami Poetry, Part II,*
Bachan 33, Shabd 23]

दूर न जानो सतगुरु पास ।
निस दिन करो चरन विश्वास ॥ २ ॥

Do not think that Sat Guru is away. He is near you. Have reliance and trust on the Holy Feet at all times. (2)

सागर मेहर दया की मौज।
राधास्वामी दीन्ही अचरज चौज ॥ ३ ॥

Mehar is ocean-like. Dayá is like a wave. (Mehar and Daya literally mean grace and mercy), Radhasoami has granted unique beauty and bliss to all. (3)

खेल खिलावें बाल समान।
देखे मात हरख मन आन ॥ ४ ॥

He lets His devotees play like children, and feels delighted to watch them like parents. (4)

रक्षक शब्द जान और प्रान।
सो पहलू छोड़े न निदान ॥ ५ ॥

As Shabd, He is the protector of जान Ján (life, spirit entity, Surat) and प्राण Prán (breath). He never gives up this attribute of His benignity. (5)

मन की गढ़त करावें दम दम।
वह हैं मित्र वही हैं हमदम ॥ ६ ॥

He so arranges matters that the mind is corrected and mended every moment. He is the friend and constant companion of devotees. (6)

भूल चूक बखशें वह छिन छिन।
संग रहें इसके वह निस दिन॥७॥

He forgives and pardons faults of omission and commission every moment. He is with the Jíva (devotee) day and night. (7)

यह मन कच्चा बूझ न जाने।
उनकी गति कैसे पहिचाने॥८॥

How can this feeble and fickle mind know of and appreciate His position and status ? (8)

जगत जाल में रहा भुलाई।
सुरत शब्द में नहीं जमाई॥९॥

You are entangled in the world's snares. You do not apply your Surat to Shabd. (9)

या से सोग वियोग सतावे।
मन का घाट हाथ नहिं आवे॥१०॥

Therefore, you are troubled by Rog (sickness) and Sog (sorrow). The mind does not come under control. (10)

गुरु कुंजी जो बिसरे नाहीं ।
घट ताला छिन में खुल जाई ॥ ११ ॥

If you do not become unmindful of the key provided by the Guru, the inner lock will be opened in a moment. (11)

खुले घाट तब सुन में देखे ।
धुन की खबर रूप निज पेखे ॥ १२ ॥

When the inner lock is opened, you will hear Dhun and see the real Rúp (form) in Sunn. (12)

चढ़े अधर जब नाम समावे ।
रस पावे सूरत घर आवे ॥ १३ ॥

When you ascend high and merge in Nam, your Surat will reach its home and enjoy the bliss thereof. (13)

रतन खान घट में जब खुले ।
दुख दद और दुर्मत टले ॥ १४ ॥

When the mine of gems opens within, all pain and suffering and perversity will be gone. (14)

मौज निहारो सबर सम्हारो ।

भर्म अंधेरा कौतुक टारो ॥ १५ ॥

Await Mauj. Have patience. Remove the darkness of delusions. (15)

अमल अचल पकड़ो गुरु चरना ।

सुख पिरापत दुख सब हरना ॥ १६ ॥

Cling fast to the refulgent feet of Guru. You will get happiness, and banish all suffering. (16)

यह संसार अग्नि भंडार ।

सीतल जल सतगुरु आधार ॥ १७ ॥

This world is a storehouse of heat. Faith and reliance on Sat Guru alone can sustain like cool water. (17)

बड़े भाग जिन सतगुरु पाये ।

चौरासी से तुरत हटाये ॥ १८ ॥

Extremely fortunate are those who meet Sat Guru. They are saved from Chaurásí forthwith. (18)

दुख सुख जो व्यापत होई ।
पिछले कर्म भोग हैं सोई ॥ १६ ॥

The pains and pleasures they undergo are the consequences of their past actions. (19)

कोइ दिन सोग रोग हट जावें ।
देर नहीं जल्दी भुगतोवें ॥ २० ॥

Sorrows and sufferings will vanish one day. This will not take long. (20)

राधास्वामी रक्षक जीव के ।
जीव न जाने भेद ॥
गुरु चरित्र जाने नहीं ।
रहे कर्म के खेद ॥ २१ ॥

Radhasoami is the protector of the Jiva. But the Jiva does not know of this. He has no inkling of the Mauj of Guru. That is why he feels distressed. (21)

खेद मिटे गुरु दरस से ।
और न कोई उपाय ॥

सो दर्शन जल्दी मिलें।

बहुत कहा मैं गाय॥२२॥

And distress can be removed by the Darshan of Guru. There is no other remedy. Radhasoami repeatedly says that the Jiva (devotee) will soon have His Darshan. (22)

धीरज धरना, मत घबराना, चित ठहराना।

रूप समाना, नित गुन गाना, नहीं बहाना।

यही निशाना, ज्यों पपिहा स्वाँती आस॥२३॥

Have patience. Do not be dejected. Fix your attention on, and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. This should be your aim, just as the Papiha (the sparrow hawk) patiently waits in expectation of the Swanti rain with a fixed aim. (23)

घट में रहना, कहीं न बहना, मन में सहना।

रस ही लेना, धीरज गहना, मर्म न कहना।

ज्यों जल मीना, रा धा स्वा मी पास॥२४॥

Direct your attention inward, do not allow it to flow out anywhere else. Put up with everything inwardly. Accept nothing but internal joy. Have patience. Do not divulge acts of grace of Sat Guru to others. Live with Radhasoami like a fish in water. (24)

आगे दया मेहर सतगुरु की।
वहीं दरसावें वह अब धुर की॥ २५॥

All depends upon the Daya and Mehar (mercy and grace) of Sat Guru. He alone will let you know the Message of the Most High wherever you are. (25)

राधास्वामी बचन सुनाया।
जीवन की हठ से लिखवाया॥ २६॥

Radhasoami gave out Bachan (discourse) and Bani (poetic composition) and they were put down in writing because Jívas insisted. (26)

(9)

गुरु सँग खेलूँ निस दिन पास।
करूँ मैं अचरज बिमल बिलास॥ १॥

I play with Guru all day and night. I enjoy pure and wonderful bliss. (1)

[Sar Bachan Radhasoami Poetry, Part II,
Bachan 37, Shabd 29]

सुखी होय करती चरन निवास ।
हुआ मोहिं गुरु का अति विश्वास ॥ २ ॥

I am happy at being at the Holy Feet. I fully trust and rely on Guru. (2)

गुरु बिन और नहीं कोई आस ।
मिली अब नाम रतन की रास ॥ ३ ॥

I desire nothing but Guru. I have obtained jewels of Nám. (3)

धियाऊँ पल पल स्वाँसो स्वाँस ।
काल और कर्म हुए दोउ नास ॥ ४ ॥

I contemplate His countenance every moment and with every breath. Kal and Karam both have been annihilated. (4)

जगत से रहती सहज उदास।

मिली अब पदवी दासन दास॥५॥

I have become indifferent to the world. I have attained the status of Dásánudás (a slave of slaves). (5)

करे अब सूरत नभ पर बास।

शब्द का पाया परम प्रकाश॥६॥

My Surat now dwells in the Nabh (sky, Sahas-dal-kanwal). I have perceived the supreme refulgence of Shabd. (6)

लगन अस रहती बारह मास।

चरन मैं पकड़े गुरु के खास॥७॥

All the twelve months, I cherish the longing that I may keep on grasping the Holy Feet of Guru. (7)

द्वार घट खोला चढ़ आकाश।

काल मुरझाया सूखा मास॥८॥

I have ascended to Ákásh (sky, heavenly region), and opened the door to higher regions. Kal has become lifeless. (8)

हुआ अब घर में दीप उजास ।

मिला निज सूरज सँग आभास ॥ ६ ॥

My house has been illumined by the light of a lamp. The lamp of my life has joined with and merged in the Nij Suraj (Source-Sun). (9)

कहूँ क्या महिमा शब्द खवास ।

गहे जो पावे अमर अवास ॥ १० ॥

What can I say about the efficacy of Shabd ? He, who catches hold of Shabd, finds abode in the imperishable region. (10)

करूँ अब आरत राधास्वामी रास ।

शब्द का दीपक कीन्हा चास ॥ ११ ॥

I light the lamp of Shabd. I now perform a grand Arti of Radhasoami. (11)

(10)

देखो देखो सखी अब चल बसंत।
फूल रही जहाँ तहाँ बसंत॥ १॥

Come along, O companions ! Let us go and see the bloom of Basant. Yellow flowers are blossoming everywhere. (1)

[Sar Bachan Radhasoami Poetry , Part II,
Bachan 39, Shabd 1]

घट घट बाजत धुन मृदंग।
बीन बाँसरी और मुचंग॥ २॥

The melodious Mridang (drum), the Bín (harp), the Bansrí (flute) and the Muchang (Jew's harp) are audible within everyone. (2)

खुल गये परदे अब निसंक।
लागी लगन मेरी होय अभंग॥ ३॥

Barriers removed, I have become free from fear. My love and yearning are unshakable. (3)

मोहिं मिल गये ।
राधास्वामी पूरे संत ॥

अब बाजत हिये में ।

धुन अनंत ॥ ४ ॥

I have found Radhasoami, the Perfect Sant. Endless Dhuns are ringing within me. (4)

मेरे घट में रंभा बहु नचंत ।

मानो इन्द्रपुरी आई अचिंत ॥ ५ ॥

Rambhás (nymphs) are dancing within me, as if the very paradise of Indra¹ which is free from care has descended within me. (5)

अस औसर बाढ़ी अति उमंग ।

मन कूदन लागा जस तुरंग ॥ ६ ॥

Love and enthusiasm are overflowing on this occasion. My mind, in joy and happiness, jumps like a horse. (6)

सब घट से निकसे रूप रंग ।

पद पायो अगम अनाम अरंग ॥ ७ ॥

I have crossed all the stages of Rúp (form) and Rang (colour). I have attained the Pad (Status, Region)

¹ The king of gods, the regent of the heavens.

which is Agam (inaccessible), Anám (nameless) and Arang (without colour). (7)

मैंने मारो काल महा भुजंग।
मो पै बरसन लागे गुल सुरंग॥ ८ ॥

I have killed Kal, the deadly cobra. Bright and beautiful flowers are being showered on me. (8)

मोहिं राधास्वामी दीन्हो ऐसो ढंग।
मैं तो उड़न लगो अब जैसे चंग॥ ९ ॥

Radhasoami has so fashioned me that I now soar like a bird. (9)

मेरे घट में धारा बही है गंग।
न्हाओ न्हाओ सिमट कर सबहि संग॥ १० ॥

The current of Ganga (the Ganges) is flowing within me. Withdraw your spirit (spirit current) inward and bathe with me. (10)

स्वामी किरपा कीन्हीं अति उत्तंग।
मैं तो सब से हो गइ अब असंग॥ ११ ॥

Soami has granted to me the highest grace and mercy. I have withdrawn myself from all. (11)

अब छुट गया मेरा सब कुसंग ।
मैंने पायो अद्भुत आदि रंग ॥ १२ ॥

I have relinquished all bad company. I have attained pristine purity. (12)

मेरा बिछ गया चौ-महले पलंग ।
मैंने छोड़ दिया नौ-महला तंग ॥ १३ ॥

I have abandoned the narrow and congested quarters of nine-roomed apartment. My bed is now spread on the fourth storey. (13)

मेरे नाश हुए मन के कुरंग ।
मोहिं मिल गया ऐसा साध संग ॥ १४ ॥

I have been blessed with such a Sadh-sang (association with Sadhs) that the ugly colours of my mind have all been annihilated. (14)

मुझे पियाने मिलाया अपने अंग ।
मैं ने धारा अपने पिया का रंग ॥ १५ ॥

My Beloved has united me with Himself. I have imbibed the colour of my Beloved. (15)

कहँ लग बरनूँ यह बसंत।

मेरा पावे न कोई आदि अंत ॥ १६ ॥

How far should I describe this Basant (the season of spring) ? Nobody can now find my beginning and end. (16)

[बसंत Basant is a combination of two words बस bas+अंत ant, the former meaning to find abode, the latter, the farthest end. Basant, therefore, means to find abode in the highest stage which is the end of all. (Vide Bachan 136 Sar Bachan Radhasoami, Prose, Part II). Pind and Brahmand have beginning as well as end. Regions of Dayal Desh have beginning but no end. Radhasoami Dham which is the highest of all, has neither beginning nor end. On attaining this final stage I became free from beginning and end].

मैं उबारे बहुतक जीव जंत।

मेरा पावे न कोई परम मंत ॥ १७ ॥

I have redeemed innumerable Jivas and creatures. No one can get a clue to my Param Mantra¹, the esoteric formula I am endowed with.

मैं बरनूँ अपना आप तंत।

मैंने कर लिया घट का सब मथंत ॥ १८ ॥

¹ Param Mantra is Radhasoami Nam.

Now I myself disclose my secrets. I have churned the घट Ghat (inner recesses) and realized all the stages within. (18)

कोई नहिं कथि है अस कथंत ।
मैं ने भाखा अपना निज वृत्तंत ॥ १६ ॥

I have given my own account. Nobody can speak as I have spoken. (19)

मैंने दूर किया सब नाम नंग ।
मेरी सुरत उड़ी जैसे पंतग ॥ २० ॥

I have become unconcerned with honour and shame. My Surat soars like a kite. (20)

मैंने मार लई अब मन की जंग ।
कोई कर न सके मेरा बाल बंक ॥ २१ ॥

I have won the battle against the mind. No one can do any harm to me. (21)

मेरी मिट गई अब शीशे की जंग ।
अब न रही मेरे कोइ उचंग ॥ २२ ॥

The rust of my mirror has been cleansed. Nothing is now left to wish for. (22)

मैंने पाया अपना पिया निहंग ।

अब आऊँ जाऊँ जस विहंग ॥ २३ ॥

I have met my Beloved face to face. I can now freely come and go like a bird. (23)

मोहिं काल न परखे होय दंग ।

राधास्वामी लगाई यह सुरंग ॥ २४ ॥

Radhasoami has provided such a tunnel for taking back my Surat that Kal is simply astonished. He cannot see me pass. (24)

Chapter 5

ARTIYÁN FOR MAHARAJ SAHEB

(1)

निज रूप का जो तू प्रेमी है ।
कर जुगत जगत से हो न्यारा ॥
बिन मेहर गुरु नहीं काज सरे ।
सतगुरु का हो जा निज प्यारा ॥ १ ॥

If you are a lover of Nij Rúp (Shabd form of the Supreme Being), take measures to get detached from the world and become a special favourite of Sat Guru. Nothing can be accomplished without the grace and mercy of Guru. (1)

[Prem Bani Radhasoami, Part I,
Bachan 1, Shabd 3]

गुरु पल पल तेरी सार करें ।
करमों का काटें सिर भारा ॥

और छिन छिन तुझ पर दया करें ।
तेरी सुरत चढ़ावें भौ पारा ॥ २ ॥

Guru will do true good to you every moment, remove the burden of Karams from your head and shower His grace upon you every instant. He will steer you across the ocean of life, and elevate your Surat. (2)

तब घट में देख बहार नई ।
जहाँ पचरंगी फुलवार खिली ॥
और जगमगजगमगजोत बली ।
घंटा और शंख बजे न्यारा ॥ ३ ॥

You will then see beautiful landscapes and flowers of five colours in full bloom within you. Dazzling flame will be visible, and sounds of bell and conch will be audible. (3)

सुखमन में होय नल बंक धसी ।
त्रिकुटी गुरु पद में जाय बसी ॥
और ओंकार धुन संग रसी ।
जहाँ गरज मेघ होय अति भारा ॥ ४ ॥

Catching hold of the Sukhmana current, you will enter Banknál (the crooked tunnel), and then attain Guru Pad (region of Guru) in Trikuti and merge yourself in the Dhun of Omkár. That region resounds with great thunder of clouds. (4)

वहाँ से भी आगे चटक चली ।
 धुन ररंकार में जाय पिली ॥
 हंसन सँग रलियां करत मिली ।
 जहाँ अमृत बरसे चौधारा ॥ ५ ॥

You will proceed post-haste further and merge in the Dhun (Shabd) of Rarang-Kár. There, nectar is raining on all sides and you will join Hansas frolicking there. (5)

महासुन्न गई चढ़ भँवर रही ।
 धुन सोहँग मुरली अधर लई ॥
 फिर सत्तलोक सत शब्द रली ।
 जहाँ बीन बजे धुन निज सारा ॥ ६ ॥

You will cross Mahá-Sunn, ascend to Bhanwar-guphá, hear the Dhun of Sohang, play on flute, go to Sat Lok and be one with Sat Shabd and hear the melodious Bín (harp). (6)

वहाँ से भी आगे सुरत चली ।
 घरअलखअगम को निहार रही ॥
 फिर राधास्वामी चरन मिली ।
 और पाय गई प्रीतम प्यारा ॥ ७ ॥

Your Surat will proceed further still, see Alakh Lok and Agam Lok, and then unite with the Holy Feet of Radhasoami, her Darling and Beloved. (7)

(2)

मेरे गुरु दयाल उदार की ।
 गत मत नहीं कोई जानता ॥
 कासे कहूँ यह भेद मैं ।
 चित से नहीं कोइ मानता ॥ १ ॥

No one has an inkling of the supremely high status and position of my merciful Guru. To whom should I disclose this truth? No one is ready to accept it. (1)

[Prem Bani Radhasoami, Part I,
 Bachan 1, Shabd 11]

जग में अँधेरा घोर है ।
 माया का भारी शोर है ॥

काल और करम भर जोर है ।
भरमों में जिव भरमावता ॥ २ ॥

It is pitch dark in this world and Maya is creating a great tumult. Kal and Karam are exerting their maximum force in beguiling Jivas under the sway of delusions. (2)

तीरथ बरत में भरमते ।
मंदिर में मूरत पूजते ॥
पोथी किताबें ढूँढ़ते ।
निज भेद नहिं कोइ पावता ॥ ३ ॥

Jivas are entangled in pilgrimage and fast, and also in the worship of idols in temples. They search for the Supreme Truth in books, but no one gets its secrets there. (3)

कोइ मौन साधें जप करें ।
कोइ पंच अग्नि धूनी तपें ॥
कोइ पाठ होम और जप करें ।
कोइ ब्रह्म ज्ञान सुनावता ॥ ४ ॥

Some observe silence. Some engage in Japa (muttering of prayers). Some indulge in self-mortification by standing amidst five fires. Some are busy in recitation of religious scriptures, fire-worship and sacrificial ceremonies. Some give discourses on Brahm-gyán (knowledge concerning Brahm). (4)

कोइ देवी देवा गावते ।
 कोइ राम कृष्ण धियावते ॥
 कोइ प्रेत भूत मनावते ।
 कोइ गंगा जमना न्हावता ॥ ५ ॥

Some sing praises of gods and goddesses. Some meditate on Ram and Krishna. Some propitiate ghosts, goblins and spirits. Some have ablution in the Gangá and the Jamna. (5)

कोइ दान पुण्य करावते ।
 ब्रह्मन्न भेख खिलावते ॥
 कोइ भजन गाय सुनावते ।
 कोइ ध्यान मन में लावता ॥ ६ ॥

Some advocate and practise alms-giving. Some feed Brahmans (people of the priestly class) and Bhekhhs (anchorites). Some recite sacred hymns for others. Some engage in contemplation (meditation). (6)

यह सब जो पिछली चाल हैं ।
 काल और करम के जाल हैं ॥
 इन में पड़े बेहाल हैं ।
 सब जीव धोखा खावता ॥ ७ ॥

All these practices of olden times are the snares of Kal and Karam. Caught in them, Jivas are helpless and in a state of delusion. (7)

जो चाहे तू उद्धार को ।
 सच्चे गुरु को खोज ले ॥
 कर प्रीत और परतीत तू ।
 फिर चरन सरन समावता ॥ ८ ॥

If you are keen about your salvation, seek the true Guru. Engender love for and faith in Him and take the Saran of His holy feet. (8)

राधास्वामी नाम सम्हार ले ।
 गुरु रूप हिरदे धार ले ॥
 सुर्त शब्द मारग सार ले ।
 गुरु महिमा निस दिन गावता ॥ ९ ॥

Adopt RADHASOAMI Nám. Enshrine the image of Guru in your heart. Get initiated in Surat Shabd Yoga. Sing the praises of Guru day and night. (9)

सतसंग कर चित चेत कर ।
गुरु प्रीत कर हिये हेत कर ॥
मन काल मारो रेत कर ।
सुर्त शब्द माहिं लगावता ॥ १० ॥

Attend Satsang with care and attention. Engender love for Guru in your heart. Pulverise, i.e., subdue Kal and mind. Apply Surat to Shabd. (10)

गुरु तुझ पै मेहर दया करें ।
पल पल तेरी रक्षा करें ॥
मन उलट कर सीधा करें ।
फिर गगन माहीं धावता ॥ ११ ॥

Guru showers His grace and mercy on you and vouchsafes His protection to you every moment. He turns your mind and sets it right. It then rushes to Gagan (sky, heavenly region). (11)

नभ माहिं दर्शन जोत कर ।
 त्रिकुटी चरन गुरु परस कर ॥
 सुन माहिं सारँग साज कर ।
 बेनी में जाय अन्हावता ॥ १२ ॥

Behold Jyoti (flame) in Nabh (Sahas-Dal-Kanwal), touch Guru's feet in Trikuti, hear the melodious fiddle in Sunn and bathe in the Triveni. (12)

वहाँ से सुरत आगे चली ।
 सोहंग मुरली धुन सुनी ॥
 सत पुरुष के चरनन रली ।
 धुन सार शब्द सुनावता ॥ १३ ॥

Proceeding further from there, your Surat will hear the sounds of Sohang and the flute. It will then reach and merge in the holy feet of Sat Purush and hear the Sár Shabd. (13)

मन थाल लीन सजाय कर ।
 और सुरत बाती बनाय कर ॥

फिर शब्द जोत जगाय कर ।

भर प्रेम आरत गावता ॥ १४ ॥

Nicely arrange the platter of the mind, and prepare the wick of Surat. Then, after lighting the flame of Shabd, sing Ártí with intense love. (14)

दृढ़ प्रीत बस्तर साज कर ।

और भाव भक्ती भोग धर ॥

मन चित से आज्ञा मान कर ।

प्यारे सतगुरु को रिझावता ॥ १५ ॥

Adorning yourself with the garments of firm love, preparing Bhog (victuals) of faith and devotion, and obeying the behests of the beloved Sat Guru, win His pleasure. (15)

फिर अलख अगम को धाड़या ।

घर आदि अंत जो पाड़या ॥

राधास्वामी चरन समाड़या ।

धुर धाम संत कहावता ॥ १६ ॥

Then rush to Alakh and Agam. Thereafter, reaching that Home which is the beginning and end of all, merge in the holy feet of Radhasoami. That is the Highest Region where Sants abide. (16)

गुरु महिमा क्योंकर गाइया ।
 राधास्वामी मेहर कराइया ॥
 निज देस अपना पाइया ।
 धन धन्य भाग सरावता ॥ १७ ॥

How can you sing adequately the praises of Guru who has enabled you to receive the grace and mercy of Radhasoami Dayal and attain Nij Desh (Original Region) ? You can only thank your own great good luck. (17)

(3)

आज मेरे आनँद आनँद भारी ।
 मिले मोहिं सतगुरु पुरुष अपारी ॥ १ ॥

It is a day of great rejoicing for me, as I have met Sat Guru, the incomparable Purush (Being). (1)

दया कर दरशन सहज दिया री ।
निरख छबि छिन में मन मोहा री ॥ २ ॥

In His grace and mercy, He has blessed me with His Darshan. The sight of His countenance captivates my mind every moment. (2)

बचन सुन हिय में प्रेम बढ़ा री ।
शब्द धुन घट में कीन उजारी ॥ ३ ॥

As I listen to His discourses my love is enhanced. The reverberations of Shabd have illumined my inner self. (3)

जगत मोहिं लागा अब सुपना री ।
दया गुरु मेट दिया तपना री ॥ ४ ॥

The world now appears to be a dream to me. Guru's mercy has removed my inner burning and distress. (4)

प्रेम मेरे हिय में उमँग रहा री ।
करूँ ऐसे गुरु की आरत भारी ॥ ५ ॥

Love is surging up in my heart. I have resolved to perform a grand Árti of such a Guru of mine. (5)

थाल अब भक्ती लीन सजा री ।
शब्द धुन निरमल जोत जगा री ॥ ६ ॥

I arrange the platter of devotion and kindle the dazzling flame of Shabd. (6)

गुरु मेरे अचरज बस्तर धारी ।
प्रेम अँग शोभा देखूँ भारी ॥ ७ ॥

My Guru has graciously put on a wonderful dress. I behold His matchless splendour imbued with love. (7)

हंस सँग गाऊँ आरत न्यारी ।
दरस गुरु करूँ सम्हार सम्हारी ॥ ८ ॥

I sing a unique Arti with Hansas (celestial beings), and have Darshan of Guru with care and attention. (8)

सुरत की अजब लगी है तारी ।
मेहर गुरु कीन्ही आज करारी ॥ ९ ॥

My Surat is experiencing wonderful elation and rapture. Guru has bestowed great mercy on me today. (9)

पिंड तज चढ़ गई गगन अटारी ।

मानसर अक्षर धुन धर धारी ॥ १० ॥

Leaving Pind, I ascend to the terrace of Gagan. In Mán-sarovar, I hear the Dhun of Akshar Purush. (10)

महासुन चढ़ सतलोक सिधारी ।

पुरुष का रूप अनूप निहारी ॥ ११ ॥

Passing through Mahá-sunn, I proceed to Sat Lok and there I behold the incomparably majestic form of Sat Purush. (11)

अलख और अगम जाय परसा री ।

हुई राधास्वामी चरन दुलारी ॥ १२ ॥

I then go to Alakh and Agam and finally, become the darling of the Holy Feet of Radhasoami. (12)

(4)

सरन गुरु हिये में ठान रही ।

उमँग प्रेम की धारा भारी ॥

सो अब चरन बही ॥ टेक ॥

I hold fast to Guru's Saran at heart. My over flowing currents of love and ardour are now rushing towards the Holy Feet. (1)

[Prem Bani Radhasoami, Part I,
Bachan 7, Shabd 49]

बालपने से जग सँग बहती ।

मन मूरख अनजान रही ॥२॥

Since my very childhood, I have been drifting away in the world. I remained foolish and ignorant all this time. (2)

गुरु दयाल मोहिं भेटे आई ।

चरन भेद उन सार दई ॥३॥

The merciful Guru came and met me and gave out the true secrets of the Holy Feet. (3)

कर सतसंग बूझ तब आई ।

जग की रीति बिसार दई ॥४॥

On attending Satsang, right understanding dawned on me, and I gave up the ways of the world. (4)

सुरत शब्द मारग अब धारा ।
संत मते की टेक गही ॥ ५ ॥

I have now taken to the path of Surat Shabd Yoga and resolved to follow Sant Mat. (5)

विरह अनुराग बढ़ा घट अन्तर ।
राधास्वामी सरन पई ॥ ६ ॥

Love and yearning have increased in my heart and I have firmly adopted Saran of Radhasoami. (6)

सुमिरन ध्यान भजन में लागी ।
अंतर रस मन चाख चखी ॥ ७ ॥

I apply myself to Sumiran, Dhyan and Bhajan. My mind enjoys inner bliss. (7)

भक्ति भाव की महिमा जानी ।
सतगुरु चरनन लिपट रही ॥ ८ ॥

I now realize the importance of love and devotion. I cling to the holy feet of Sat Guru. (8)

बिन सतगुरु कोइ भेद न पावे ।
शब्द बिना सब जीव बही ॥ ६ ॥

Without the help of Sat Guru, nobody can get the true secret. Without Shabd, all Jivas are drifting in the world. (9)

मैं अब खोल सुनाऊँ सब को ।
बिना संत कोइ नाहिं बची ॥ १० ॥

I shall now tell all in unequivocal terms that none can be saved without the help of a Sant. (10)

तासे सरन गहो राधास्वामी ।
जैसे बने तैसे चरन पई ॥ ११ ॥

Therefore, adopt the Saran of Radhasoami and fall at His holy feet, in any way you can. (11)

जीव दया उन हिरदे बसती ।
जम से तुरत बचाय लई ॥ १२ ॥

His heart is full of compassion for Jivas. He will save them from Jama in no time. (12)

कलजुग समा बड़ा बिकराला।

करम धरम कुछ नाहिं बनी॥ १३ ॥

Kali Yug is the most difficult and terrible time. None can successfully perform rites and rituals and religious observances of the past. (13)

पिछले जुग की करनी त्यागो।

गुरु चरनन में चित्त दई॥ १४ ॥

Therefore, abandon the religious practices of yore and direct your attention to the Holy Feet of Guru. (14)

काल जाल से सहज निकारें।

मन और सूरत गगन चढ़ी॥ १५ ॥

Guru will easily extricate you from Kal's net, and your mind and Surat will ascend to Gagan. (15)

राधास्वामी महिमा कही न जाई।

मोहिं निज गोद बिठाय लई॥ १६ ॥

The glory and eminence of Radhasoami is beyond description. He has graciously taken me in His lap. (16)

नित गुन गाय रहूँ गुरु अपने ।

राधास्वामी ध्याय रही ॥ १७ ॥

I sing the praises and contemplate the countenance of my Guru Radhasoami, all the time. (17)

घंटा संख सुनी धुन दोई ।

गुरु चरनन छबि झाँक रही ॥ १८ ॥

I hear the sounds of the bell and the conch, and behold the form of Guru. (18)

सुन में जाय सुनी सारंगी ।

हंसन साथ मिलाप चही ॥ १९ ॥

Going to Sunn, I hear the melodious note of the violin and make friends with Hansas. (19)

भँवरगुफा मुरली धुन सुन कर ।

सतपुर बीन बजाय रही ॥ २० ॥

After listening to the sound of the flute in Bhanwar-gupha, I hear that of the Bín (harp) in Sat Lok. (20)

अलख अगम के पार गई अब ।
राधास्वामी रूप निहार रही ॥ २१ ॥

Then, proceeding beyond Alakh Lok and Agam Lok, I have Darshan of Radhasoami. (21)

(5)

उमँग मेरे उठी हिये में आज ।
करूँ अब आरत गुरु की साज ॥ १ ॥

Today, my heart is filled with an intense longing to perform a grand Arti of Guru. (1)

[Prem Bani Radhasoami, Part 1,
Bachan 8, Shabd I]

दीन दिल थाली लेऊँ सजाय ।
विरह की जोत अनूप जगाय ॥ २ ॥

I hold the platter of humility and kindle the wonderful flame of yearning. (2)

सुरत के बान चलाऊँ सार ।
चरन गुरु राखूँ हिरदे धार ॥ ३ ॥

I shoot the arrow of Surat, and enshrine the Holy Feet of Guru in my heart. (3)

बिकल मन तड़पत है दिन रैन ।

करूँ गुरु दरशन पाऊँ चैन ॥ ४ ॥

My mind is restless day and night. I shall be at ease only when I get Darshan of Guru. (4)

गुरु मेरे प्यारे दीन दयाल ।

सरन दे मुझको किया निहाल ॥ ५ ॥

My beloved Guru is ever merciful to the humble and the lowly. By granting me His Saran (refuge), He has enriched me. (5)

करें गुरु मेरा पूरा काज ।

मेरे तन मन की उनको लाज ॥ ६ ॥

He will fully accomplish my task. He is the protector of my body and mind. (6)

करूँ मैं बिनती बारम्बार ।

गुनह मेरे बख़्शो दीन दयार ॥ ७ ॥

I pray to Him again and again, "O Merciful to the humble ! Kindly pardon my sins." (7)

सुरत मन लीजे आज सम्हार।
बहत हूँ काल करम की धार॥ ८ ॥

Kindly grant Your shelter and protection to my mind and Surat. I am drifting in the current of Kal and Karam. (8)

चरन पै छिन छिन जाऊँ बलिहार।
गुरु मेरे प्यारे सत करतार॥ ९ ॥

I sacrifice myself every moment at Your holy feet. My beloved Guru is the Supreme Creator. (9)

मेहर कर खोलो प्रेम दुआर।
चढ़ाओ सूरत नौ के पार॥ १० ॥

Mercifully throw open the gate of love, and elevate my Surat beyond the nine apertures. (10)

सहसदल जोत जगाऊँ सार।
पाऊँ फिर दरशन गुरु दरबार॥ ११ ॥

I shall then behold the Jyoti in Sahas-dal-kanwal and, thereafter, witness Guru's Darbár (court). (11)

सुन्न चढ़ मानसरोवर न्हाय ।
गुफा में मुरली लेउं बजाय ॥ १२ ॥

I shall next ascend to Sunn and bathe in the Mánsarovar lake. In Bhanwarguphá, I shall listen to the sound of the flute. (12)

वहाँ से सतपुर पहुँचूं धाय ।
पुरुष का हरखूं दरशन पाय ॥ १३ ॥

From there, I shall rush to Sat Lok and shall be enraptured on getting Darshan of Sat Purush. (13)

अलख और अगम लोक के पार ।
जाऊं राधास्वामी पै बलिहार ॥ १४ ॥

Proceeding beyond Alakh Lok and Agam Lok, I shall sacrifice myself before Radhasoami. (14)

प्रेम अंग आरत करूं बनाय ।
दरस राधास्वामी छिन छिन पाय ॥ १५ ॥

I perform His Arti with love and am blessed with His Darshan every moment. (15)

मेहर से काज हुआ सब पूर ।

सुरत हुई राधास्वामी चरनन धूर ॥ १६ ॥

By His grace and mercy, my task is accomplished.
My Surat has become the dust of His holy feet. (16)

(6)

दरस गुरु जब मैं कीन्हा री ।

रूप रस हुआ मन भीना री ॥ १ ॥

As soon as I had a look at the charming countenance of Guru, my mind became absorbed in the bliss of His Darshan. (1)

[Prem Bani Radhasoami, Part 1,
Bachan 8, Shabd 21]

हुई जब धार बचन जारी ।

सुरत मन भीज गए सारी ॥ २ ॥

When the current of His eloquent discourses started flowing, my Surat and mind got drenched in it. (2)

मेहर की दृष्टि करी गुरु ने ।

लगा मन शब्द ध्यान जुड़ने ॥ ३ ॥

When He cast a benign look at me, my mind began to apply itself in Bhajan and Dhyān. (3)

भेद मोहिं गुप्त दिया जब ही ।
हरे मेरे मन बुद्धी तब ही ॥ ४ ॥

When He revealed to me the hidden secrets and mysteries, my mind and intellect were captivated. (4)

प्रेम की धार लगी बहने ।
सुरत धुन शब्द लगी गहने ॥ ५ ॥

When the current of love started flowing within, my Surat began to catch hold of Shabd. (5)

उमँग अब घट भीतर जागी ।
हुए मन सूरत अनुरागी ॥ ६ ॥

Zeal and enthusiasm have now been aroused within me. My mind and Surat have imbibed the love of Guru. (6)

धावता दरशन को हर बार ।
प्रीत गुरु बढ़ती हिये में सार ॥ ७ ॥

I rush for Darshan again and again. Love is now increasing in my heart. (7)

सेव गुरु उमँग सहित करता ।
चरन हिये प्रीत सहित धरता ॥ ८ ॥

I enthusiastically serve my Guru, and enshrine His holy feet in my heart with love and affection. (8)

प्रेम गुरु लागा हिरदे रंग ।
उठत आरत की नई उचंग ॥ ९ ॥

My heart has been dyed in the colour of Guru. New waves of urge to perform His Arti arise within me.

प्रीत से भाव वस्त्र लाता ।
मगन होय गुरु को पहिनाता ॥ १० ॥

I bring garments for Him with love and, with great delight, make Him put them on. (10)

सुधा रस ब्यंजन बनवाता ।
थाल भर गुरु सन्मुख लाता ॥ ११ ॥

I prepare victuals with nectar, arrange them in a platter and place them before Him. (11)

हंस जुड़ मिल आरत गाते ।

उमँग और प्रेम प्रीत राते ॥ १२ ॥

Hansas sing Arti in chorus. They are intoxicated with love and enthusiasm. (12)

शब्द धुन गाज रही घन घोर ।

संख और घंटा डाला शोर ॥ १३ ॥

Reverberations of Shabd are resounding incessantly. The bell and the conch are producing a tumultuous sound. (13)

गगन गढ़ सूरत चढ़ चाली ।

गरज धुन मिरदँग सम्हाली ॥ १४ ॥

My Surat ascends to the fort of Gagan (Trikuti), and hears the roar of thunder and the beating of drum. (14)

सुन्न में सारँग बाज रही ।

गुफा धुन मुरली साज रही ॥ १५ ॥

In Sunn, the violin is resounding and, in Bhanwar-gupha, the sound of the flute is heard. (15)

मधुर धुन बीन बजे सतलोक ।
पुरुष सँग पाया सूरत जोग ॥ १६ ॥

The Bín (harp) is giving out a melodious note in Sat Lok where my Surat meets Sat Purush. (16)

अलख और अगम पुरुष दरबार ।
किया जाय दरशन निरख निहार ॥ १७ ॥

Thereafter, I get the Darshan of Alakh Purush and Agam Purush. (17)

लखा फिर राधास्वामी अचरजधाम ।
सुरत ने पाया अब विश्राम ॥ १८ ॥

I then witness the marvellous Dham of Radhasoami. My Surat now attains everlasting rest and peace. (18)

मेहर राधास्वामी बरनी न जाय ।
सुरत मेरी छिन छिन रही गुन गाय ॥ १९ ॥

The mercy shown by Radhasoami cannot be adequately described. My Surat remains singing His praise every moment. (19)

(7)

आरती गाऊँ सतगुरु आज ।
प्रीत घट माहिं बसाऊँ आज ॥ १ ॥

Today, I shall sing the Arti of Sat Guru, and
implant love for Him in my heart. (1)

[Prem Bani Radhasoami, Part I,
Bachan 8, Shabd 29]

दया कर लीना खैंच बुलाय ।
लिया सतसँग में मोहिं लगाय ॥ २ ॥

In His grace, He has attracted me to His
Satsang. (2)

सुनी जब महिमा सतगुरु आय ।
उमँग मेरे हिये में बढ़ती जाय ॥ ३ ॥

There, as I hear about His glory and eminence,
my enthusiasm goes on increasing. (3)

संत की महिमा अब जानी ।
सरन दृढ़ मन में जब ठानी ॥ ४ ॥

I now realize the greatness of Sants. I resolve in my mind to firmly adopt their Saran (refuge). (4)

सुरत और शब्द राह पाई ।
नाम का भेद संत गाई ॥ ५ ॥

I now find the path of Surat Shabd Yoga and come to know of the secret of Nam from Sants. (5)

जपूँ राधास्वामी नाम मन से ।
सेव गुरु करत रहूँ तन से ॥ ६ ॥

I utter the Holy Name RADHASOAMI mentally and perform Sewa of Guru with my body. (6)

मेरे मन अस निश्चय आई ।
संत बिन नहिं कोई घर जाई ॥ ७ ॥

I am convinced in my mind that none repairs to the True Home without the help and guidance of Sants. (7)

करे कोई चाहे जतन अनेक ।
बचे नहिं बिन सतगुरु की टेक ॥ ८ ॥

One may make great efforts, but one cannot be saved without adhering to Guru. (8)

काल ने जग में डाला फँद ।
भोगते सब जिव दुख सुख डंड ॥ ६ ॥

Kal has laid his snare in the world. Caught in it, Jivas are undergoing pains and pleasures by way of punishment. (9)

करम और भरम संग राते ।
चले नित चौरासी जाते ॥ १० ॥

They remain engrossed in Karam and Bharam and constantly wander in the transmigratory cycle. (10)

संत का बचन नहीं मानें ।
कुमत बस मन मत फिर ठानें ॥ ११ ॥

They do not accept the teachings of Sants. Due to their perverse understanding, they again and again follow the dictates of their minds. (11)

भाग परमारथ नहिं पाया ।
कनक कामिन सँग भरमाया ॥ १२ ॥

They have no luck for Parmarth (spiritual welfare). They are entangled in Kanak (wealth) and Kámini (woman). (12)

भाग मेरा जागा अजब निदान ।

दिया मोहिं राधास्वामी भक्ती दान ॥ १३ ॥

But my good fortune has so wonderfully awakened that Radhasoami has granted me the gift of devotion. (13)

करूँ मैं आरत उन की नित ।

चरन में छिन छिन बढ़ता हित ॥ १४ ॥

I daily perform His Arti. My love for the Holy Feet is increasing every moment. (14)

प्रीत से सतसँग नित करहूँ ।

नाम राधास्वामी छिन २ भजहूँ ॥ १५ ॥

I regularly attend Satsang with love. I recite RADHASOAMI Nám all the time. (15)

(8)

सुरत मेरी चरनन लाग रही ।

सरस धुन घट में बाज रही ॥ १ ॥

My Surat is getting attached to the Holy Feet. Melodious sounds are audible within me. (1)

[Prem Bani Radhasoami, Part 1,
Bachan 8, Shabd 73]

सरन गुरु मन हुआ मेरा लीन ।
मौज गुरु लागा घट में चीन्ह ॥ २ ॥

My mind has become absorbed in the bliss of Guru's Saran. I have begun to recognize Mauj within me. (2)

चरन में दिन दिन बढ़ता प्यार ।
बचन और दरशन मोर आधार ॥ ३ ॥

My love for the Holy Feet is increasing day by day. Guru's discourses and Darshan have become my prop and support. (3)

करूँ मैं सतसँग सहित उमंग ।
त्याग दई मन से सब ही उचंग ॥ ४ ॥

I attend Satsang enthusiastically. I have discarded all worldly desires from my mind. (4)

प्रेम की धारा रहे जारी ।
लगत गुरु सेवा अति प्यारी ॥ ५ ॥

I wish that the current of love may ever remain flowing. Sewa of Guru is very dear to me. (5)

सुमिरता राधास्वामी नाम अपार ।
दरस गुरु देता तन मन वार ॥ ६ ॥

I recite the unfathomable Name RADHASOAMI.
I sacrifice my body and mind over Darshan of
Guru. (6)

सुरत की डोरी चरनन लाय ।
रहूँ मैं नित गुरु प्रेम जगाय ॥ ७ ॥

I join the thread of my Surat with the Holy Feet.
I constantly awaken my love for Guru. (7)

संत मत महिमा अपर अपार ।
नहीं कोइ जाने रहे सब वार ॥ ८ ॥

Infinitely great and sublime is the glory of Sant
Mat. None knows it. All remain on this side. (8)

करम बस फँसे काल के जाल ।
हुए सब माया सँग बेहाल ॥ ९ ॥

Because of their Karmas, all become entangled
in Kal's net. They are ruined in Maya's company. (9)

मेहर मोपै राधास्वामी अचरज कीन।

दया कर चरन सरन मोहिं दीन॥ १० ॥

Radhasoami has bestowed wonderful grace and mercy on me. He has very kindly granted me the protection of His holy feet. (10)

भाग मेरा सोता दीन जगाय।

लिया मोहिं अपने चरन लगाय॥ ११ ॥

He has awakened my dormant luck and has drawn me to His holy feet. (11)

दिया मोहिं गुरु भक्ती आधार।

शब्द का भेद लखाया सार॥ १२ ॥

He has granted me the support and sustenance of Guru Bhakti (devotion to Guru) and has imparted to me the secret of Shabd. (12)

सरन गुरु क्या कहूँ महिमा सार।

गही जिन उतरे भौजल पार॥ १३ ॥

How can I describe the importance of Saran ? Those who adopted Saran, got across the ocean of life. (13)

सहज जो चाहे जीव उधार ।

पकड़ गुरु चरन होय जग पार ॥ १४ ॥

He, who seeks the salvation of his soul easily, should grasp the Holy Feet of Guru, and then will he get across. (14)

शब्द गुरु धारे दृढ़ परतीत ।

चरन गुरु छिन छिन पाले प्रीत ॥ १५ ॥

He should engender unflinching faith in Shabd Guru and should cherish affection for Guru's holy feet all the time. (15)

भरम तज दृढ़ आसा लावे ।

चरन रस तब घट में पावे ॥ १६ ॥

Giving up all doubts, he should develop firm faith and repose his hopes and aspirations in Guru. Then only will he get the bliss of the Holy Feet within. (16)

हुई मोपै राधास्वामी मेहर अपार ।

अमी रस पियत रहूँ हर बार ॥ १७ ॥

Radhasoami has showered unbounded grace and mercy on me. I am drinking Amí-ras (nectar) all the time. (17)

सुरत मन चढ़ते फोड़ अकाश ।

गगन में लखते गुरु परकाश ॥ १८ ॥

My Surat and mind ascend and penetrate Ákash (sky, Sahas-dal-kanwal). In Gagan (Trikuti), they behold the refulgence of Guru. (18)

करत जाय हंसन संग मिलाप ।

गए सब काल कलह त्रिय ताप ॥ १९ ॥

I then go and meet Hansas in Sunn. All my strifes with Kal and the three kinds of afflictions are now gone. (19)

महासुन सतगुरु सँग चाली ।

भँवर धुन सुन हुई मतवाली ॥ २० ॥

I cross Mahá-sunn in the company of Sat Guru. I get intoxicated on hearing melodious sound in Bhanwarguphá. (20)

लोक सत निरख पुरुष का नूर ।

लखा घर अलख अगम हुई सूर ॥ २१ ॥

I behold the refulgence of Sat Purush in Sat Lok.
I become brave on having Darshan of Alakh and
Agam. (21)

परे तिस राधास्वामी धाम अपार ।

लखा हुई चरन सरन बलिहार ॥ २२ ॥

Beyond is the infinitely vast Abode of Radha-
soami. On witnessing it, I sacrifice myself at His
holy feet. (22)

(9)

संत रूप धर राधास्वामी प्यारे ।

आय जगत में जीव उबारे ॥ १ ॥

Beloved Radhasoami has made His advent in
this world as a Sant and is redeeming Jivas. (1)

[Prem Bani Radhasoami , Part II;
Bachan 10, Shabd 1]

राधास्वामी दीना अगम सँदेशा ।

जनम मरन का गया अँदेशा ॥ २ ॥

Radhasoami has given a profoundly sublime message. The fear of recurrent births and deaths is now gone for good. (2)

राधास्वामी चरन सरन जिन धारी ।

राधास्वामी तिन को लीन उबारी ॥ ३ ॥

Radhasoami redeems those who accept Saran of His holy feet. (3)

राधास्वामी भेद अगाध सुनाया ।

सुरत शब्द भारग दरसाया ॥ ४ ॥

Radhasoami has revealed unfathomable secrets and mysteries. He has taught Surat Shabd Yoga. (4)

राधास्वामी घट में राह लखाई ।

भेद मंजिल का भिन २ गाई ॥ ५ ॥

Radhasoami has shown the path within and has given a detailed description of the various stages. (5)

दीन होय जो चरनन आई ।

राधास्वामी तिस को लिया अपनाई ॥ ६ ॥

Radhasoami accepts as His own anyone who comes to His holy feet, imbued with humility. (6)

प्रेम प्रीति नित हिये में बाढ़ी ।

राधास्वामी चरनन सूरत साजी ॥ ७ ॥

My love and faith are enhanced day by day. Abiding in Radhasoami's feet, Surat gets embellished. (7)

सुरत शब्द की करत कमाई ।

राधास्वामी दई घट गैल लखाई ॥ ८ ॥

I practise Surat Shabd Yoga. Radhasoami has shown the path within. (8)

राधास्वामी दया फोड़ तिल चाली ।

आगे निरखी जोत उजाली ॥ ९ ॥

By grace and mercy of Radhasoami, I pierce the third Til and, proceeding onward, behold the dazzling flame. (9)

राधास्वामी संग गई गगनापुर ।

मगन हुई लख रूप शब्द गुरु ॥ १० ॥

In the company of Radhasoami, I go to Trikuti, and am delighted to witness the form of Shabd Guru. (10)

वहाँ से भी फिर अधर चढ़ाई ।
राधास्वामी अक्षर रूप लखाई ॥ ११ ॥

I ascend still higher. Radhasoami enables me to have Darshan of Akshar Purush. (11)

महासुन्न गई राधास्वामी लार ।
सुनी भँवर धुन मुरली सार ॥ १२ ॥

I cross Mahá-sunn with Radhasoami, and then hear the melodious sound of the flute in Bhanwar-gupha. (12)

सत्तलोक गई राधास्वामी संग ।
सत्तपुरुष का धारा रंग ॥ १३ ॥

I go to Sat Lok in the company of Radhasoami and get dyed in the colour of Sat Purush. (13)

राधास्वामी दया अलख दर्श पाई ।
वहाँ से अगम लोक को धाई ॥ १४ ॥

By the mercy of Radhasoami, I get Darshan of Alakh Purush and then proceed to Agam Lok. (14)

राधास्वामी मेहरमिला धुर धाम ।

पाया राधास्वामी अचरज नाम ॥ १५ ॥

By the grace of Radhasoami, I enter Dhur Dham (Highest Region) and attain the most wonderful RADHASOAMI Nám. (15)

राधास्वामी चरन किया विश्राम ।

राधास्वामी कीना पूरन काम ॥ १६ ॥

I find abode in the Holy Feet of Radhasoami. Radhasoami has accomplished my task. (16)

राधास्वामी दीना अचरज ठाऊँ ।

राधास्वामी गुन मैं कस कस गाऊँ ॥ १७ ॥

Radhasoami has granted me a wonderful abode. How can I adequately sing His praises ? (17)

कहूँ पुकार जगत जीवन से ।

राधास्वामी २ गाओ मन से ॥ १८ ॥

I call out to the entire humanity : Recite RADHASOAMI, RADHASOAMI with your heart and soul. (18)

करम धरम और भरम हटाओ ।

राधास्वामी चरन अब हिये समाओ ॥ १९ ॥

Cast aside all delusions, rituals and observances. Implant the Holy Feet of Radhasoami in your heart. (19)

दया तुम्हार मोर मन आई ।

तासे राधास्वामी सरन जनाई ॥ २० ॥

I am filled with compassion for you. This is why I ask you to seek the shelter and protection of Radhasoami. (20)

राधास्वामी बिना कोई नहिं बाचे ।

दुख पावे चौरासी नाचे ॥ २१ ॥

Without the protection of Radhasoami, none will be saved and all will suffer pain and misery, going up and down in the transmigratory cycle. (21)

राधास्वामी मत है ऊँच से ऊँचा ।

और मता कोइ वहाँ न पहुँचा ॥ २२ ॥

Radhasoami Mat is the most sublime of all religions. No other religion has reached the goal of Radhasoami Mat. (22)

सब मत रहे रस्ते में थाके ।

राधास्वामी भेद न कोई भाखे ॥ २३ ॥

All other religions stop at some intermediate station. None of them gives out the secrets of Radhasoami. (23)

परमात्म सब कहें बखाना ।

राधास्वामी भेद न उनहूँ जाना ॥ २४ ॥

All other religions declare that the highest region is that of Parmátmá. Little do they know of the secret of Radhasoami. (24)

ब्रह्म और पारब्रह्म कहें गाई ।

राधास्वामी भेद न इनहूँ पाई ॥ २५ ॥

Those also who sing the praises of Brahm and Pár-Brahm, have no knowledge of Radhasoami. (25)

राधास्वामी भेद सबन से न्यारा ।

संत सतगुरु कहें पुकारा ॥ २६ ॥

The secret of Radhasoami is unique and distinct from all other religions. Sant Sat Guru declares this openly. (26)

संत बचन को जो कोइ माने ।

राधास्वामी मत को सो सच जाने ॥ २७ ॥

Those, who accept what Sants say, would alone understand the Radhasoami Faith. (27)

सच्चा विरही खोजी कोई ।

राधास्वामी मत मानेगा सोई ॥ २८ ॥

Only a true seeker, who is full of yearning, will accept the Radhasoami Faith. (28)

सतसँग करे समझ तब आवे ।

राधास्वामी भाव जब हिये बसावे ॥ २९ ॥

It is only when one attends Satsang that one develops right understanding, and then only one engenders love for Radhasoami. (29)

मूर्ख जीव जगत के अंधे ।

राधास्वामी शब्द बिना रहें गंदे ॥ ३० ॥

Worldy people are foolish and blind. Without adopting RADHASOAMI Shabd, they remain dirty. (30)

वे क्या जानें संत की गत को ।
कस समझें राधास्वामी मत को ॥ ३१ ॥

What do they know of the supremely eminent status of Sants ? How can, then, they understand the Radhasoami Faith ? (31)

खान पान में रहें भुलाने ।
राधास्वामी महिमा नेक न जाने ॥ ३२ ॥

They remain lost in eating and drinking. They know precious little of the glory and eminence of Radhasoami. (32)

मरने का डर चित न समाय ।
राधास्वामी चरन भाव कस आय ॥ ३३ ॥

They have no fear of death. How can they come to engender faith in the Holy Feet of Radhasoami ? (33)

राधास्वामी हैं सच्चे करतार ।
यह नहिं मानें बड़े गँवार ॥ ३४ ॥

Radhasoami is the true Creator. These people do not accept this, dense ignorant as they are. (34)

सत्त सिंध से सब जिव आए ।

राधास्वामी बिन जग में भरमाए ॥ ३५ ॥

All Jivas have come from the ocean of Truth or spirituality. But without Radhasoami, they are in a state of delusion in this world. (35)

जो चाहे सच्चा निरबार ।

राधास्वामी चरनन लावे प्यार ॥ ३६ ॥

He who seeks true redemption, should generate love for the Holy Feet of Radhasoami. (36)

शब्द डोर गह सुरत चढ़ावे ।

राधास्वामी चरनन बासा पावे ॥ ३७ ॥

Catching hold of the cord of Shabd, he will elevate his Surat and will find abode in the Holy Feet of Radhasoami. (37)

दीन होय गुरु सरनी आवे ।

राधास्वामी दया दृष्टि तब पावे ॥ ३८ ॥

If he humbly adopts Saran of Guru, he will be blest with the benign glance of Radhasoami. (38)

शब्द बिना नहिं होय उधार ।

बिन राधास्वामी सहे जम की मार ॥ ३९ ॥

One cannot attain salvation without taking recourse to Shabd. Without Radhasoami, one will get beating at the hands of Jama. (39)

यह सब बचन सत्त कर गाया ।

राधास्वामी सरन उबार बताया ॥ ४० ॥

Radhasoami says that all these teachings and precepts are true and there can be redemption only by adopting Saran. (40)

मूरख जीव न मानें बात ।

राधास्वामी सरन नचित्त समात ॥ ४१ ॥

Foolish and ignorant Jivas do not accept these teachings, nor do they adopt Saran of Radhasoami. (41)

भाग हीन बहें काल की धार ।

राधास्वामी मत नहिं मानें सार ॥ ४२ ॥

Unfortunate that they are, they drift with the current of Kal, not adopting the Radhasoami Faith which is the only true religion. (42)

निन्दा कर सिर पाप बढ़ावें।
राधास्वामी बिन जम धक्के खावें ॥ ४३ ॥

By indulging in calumny, they burden themselves with sin. Without the help and protection of Radhasoami, they will be pushed hither and thither by Jama, i.e., suffer indignities at his hands. (43)

जब लग धुर की मेहर न होई।
राधास्वामी मत माने नहिं कोई ॥ ४४ ॥

Unless one receives grace and mercy from the highest region, one will not accept and join the Radhasoami Faith. (44)

राधास्वामी से अब करूँ पुकार।
मेहर करो जिव लेव उबार ॥ ४५ ॥

I now pray to Radhasoami to shower His grace and mercy on Jivas and redeem them. (45)

(10)

सुरतिया मस्त हुई।
अब पाया दरश गुरु आय ॥ १ ॥

Suratiá now feels enraptured on getting Darshan of Guru. (1)

[Prem Bani Radhasoami, Part II,
Bachan II, Shabd 104]

सुन सुन धुन तिल फोड़ सिधारी ।
नभ में पहुँची धाय ॥ २ ॥

Hearing the Dhun (Shabd), she penetrates the third Til and rushes to Sahas-dal-kanwal. (2)

घंटा संख अति धूम मचाई ।
दरशन जोत दिखाय ॥ ३ ॥

She hears the tumultous sounds of the bell and the conch, and beholds Jyoti (flame). (3)

बंकनाल धस त्रिकुटी आई ।
गरज मृदंग सुनाय ॥ ४ ॥

Penetrating Bank Nál, she comes to Trikuti where she hears the clap of thunder and the beating of the drum. (4)

गुरु का रूप लखा हिये अंतर ।
अद्भुत शोभा बरनी न जाय ॥ ५ ॥

There, she also has Darshan of Guru, the grandeur of which baffles description. (5)

अक्षर रूप लखा सुन माहीं ।
हंसन संग मिलाप बढ़ाय ॥ ६ ॥

In Sunn, she beholds Akshar Purush and makes friends with Hansas. (6)

गुरु बल गई महासुन पारा ।
भँवरगुफा मुरली धुन गाय ॥ ७ ॥

She crosses Mahá-Sunn with the strength and support of Guru, and then hears the melodious note of the flute in Bhanwarguphá. (7)

सत्तलोक सतपुरुष रूप लख ।
मधुर मधुर धुन बीन बजाय ॥ ८ ॥

In Sat Lok, she beholds Sat Purush and hears the sweet and melodious sound of the Bín (harp). (8)

अलख अगम का रूप अनूपा ।
लख हिये प्रेम अधिक रहा छाय ॥ ९ ॥

Wondrous are the forms of Alakh Purush and Agam Purush. Her love is augmented as she beholds them. (9)

अचरज धाम निरखती चाली ।
राधास्वामी चरन रही लिपटाय ॥ १० ॥

She proceeds onward and witnesses the wonderful abode of Radhasoami and merges in His holy feet. (10)

प्रेम प्रीत से आरत साजी ।
राधास्वामी लिए रिझाय ॥ ११ ॥

She prepares His Arti with love and affection, and wins His pleasure. (11)

प्रेम आनंद मिला अति भारी ।
अब किसको मैं कहूँ सुनाय ॥ १२ ॥

She gets Prem Ánand (bliss of love) in abundance. To whom will she tell about it now ? (12)

अजब धाम पाया मैं सजनी ।
महिमा ताकी कही न जाय ॥ १३ ॥

O Sajní (friend) ! She has attained a marvellous abode, the majestic grandeur of which is indescribable. (13)

दया करी राधास्वामी प्यारे ।

लीना मुझको अंग लगाय ॥ १४ ॥

Beloved Radhasoami has showered His grace and mercy on her. He has taken her in His arms. (14)

छिन छिन गुन गाऊँ गुरु प्यारे ।

पलपल राधास्वामी रही धियाय ॥ १५ ॥

She sings the praises of Beloved Guru every moment. She contemplates the form of Radhasoami all the time. (15)

Chapter 6

ARTI FOR BUAJI SAHEBA

चरन गुरु बढत हिये अनुराग ।
वासना जग की दीन्ही त्याग ॥ १ ॥

My heart is overflowing with love for the holy feet of Guru. I have given up all worldly desires. (1)

[*Prem Bani Radhasoami, Part I,*
Bachan 8, Shabd 9]

गुरु मोहिं दीन्हा परम सुहाग ।
सुरत रही छिन छिन धुनरस लाग ॥ २ ॥

Guru has granted me inseparable union with Himself. My Surat remains absorbed in the bliss of Shabd all the time. (2)

दया मोपै बिन माँगे अस कीन ।
दरश मोहिं घट में निस दिन दीन ॥ ३ ॥

He has showered such grace on me unsolicited that I get His Darshan internally day and night. (3)

कहूँ क्या महिमा राधास्वामी गाय ।

सुरत मेरी चरनन लीन लगाय ॥ ४ ॥

How can I sing the glory of Radhasoami ? He has attracted my Surāt to His holy feet. (4)

पड़ी थी निर बल भव के कूप ।

दिखाया मुझको अचरज रूप ॥ ५ ॥

I was lying helpless in this miserable world. Guru showed me His wondrous form. (5)

चढ़ाया मुझको नभ के पार ।

दिखाई घट में अजब बहार ॥ ६ ॥

He elevated me beyond Sahas-dal-kanwal and showed me wonderful spectacles within. (6)

रहे मन इंद्रि थक कर वार ।

सहज में पाया गुरु दीदार ॥ ७ ॥

My mind and senses remained exhausted on this side. I easily got Darshan of Guru. (7)

छुड़ाए मन के सभी विकार ।
करम मेरे काटे सब ही झाड़ ॥ ८ ॥

He rid me of all the evil tendencies of my mind
and eradicated all my Karams. (8)

कहूँ कस महिमा दया अपार ।
लिया मोहिं अपनी गोद बिठार ॥ ९ ॥

How am I to describe His unbounded grace ? He
was pleased to take me in His lap. (9)

नहिं कोइ करनी मैंने कीन ।
नहीं कोइ सेवा मुझ से लीन ॥ १० ॥

I did not make any spiritual endeavour. Nor did
He take any Sewa from me. (10)

नहीं कोइ बचन सुने मैं आय ।
नहीं मैं दरशन सन्मुख पाय ॥ ११ ॥

I did not go to hear His discourses. Nor did I
have His Darshan face to face. (11)

कुटुंब सँग घर में रही लिपटाय ।
वहीं मोपै किरपा करी बनाय ॥ १२ ॥

At home, I was engrossed in household affairs with my relations. Nevertheless, He blessed me with His grace there itself. (12)

सुरत रहे निस दिन रस माती ।
दरश नित हिये अंतर पाती ॥ १३ ॥

My Surat remains absorbed in bliss day and night. I regularly get His Darshan internally. (13)

शब्द सँग करती नित्त बिलास ।
देखती घट में अजब उजास ॥ १४ ॥

My Surat constantly plays with Shabd and witnesses amazing refulgence within. (14)

तड़प हिये उठती बारम्बार ।
करूँ मैं सतसँग गुरु दरबार ॥ १५ ॥

My heart yearns again and again for attending Satsang in Guru's Darbar. (15)

चरन में बिनती करूँ बनाय।

देव मोहिं दरशन पास बुलाय ॥ १६ ॥

I pray at His holy feet : Call me unto You and grant me Your Darshan. (16)

करूँ मैं आरत सन्मुख आय।

शुकर कर चरनन माथ नवाय ॥ १७ ॥

May I perform Your Arti in Your august presence and, in a spirit of thankfulness, bow down my head at Your holy feet. (17)

करो मेरी अभिलाषा पूरी।

रहूँ संग कोइ दिन तज दूरी ॥ १८ ॥

Fulfil my aspiration, that some day I may live with You with no distance intervening in between. (18)

पाउं सतसंग का परम बिलास।

शब्द का देखूँ घट परकाश ॥ १९ ॥

May I enjoy the immense bliss of Satsang and witness the refulgence of Shabd within. (19)

सुरत तब चढ़े गगन पर धाय ।

जोत लख गुरु पद परसे जाय ॥ २० ॥

May my Surat then soar swiftly to Gagan and, after having witnessed Jyoti (the flame) in Sahas-dal-kanwal, reach Guru Pad (the region of Guru, i.e., Trikuti). (20)

सुन्न में तिरबेनी न्हावे ।

गुफा चढ़ मुरली धुन पावे ॥ २१ ॥

May my Surat bathe in Tribeni in Sunn and, on ascending to Bhanwargupha, hear the melodious note of the flute. (21)

सुने धुन बीना सतपुर आय।

अलखलखअगम का दर्शन पाय॥ २२ ॥

May it hear the sound of the Bín on proceeding to Sat Pur (Sat Lok), and then get Darshan of Alakh Purush and Agam Purush. (22)

चरन राधास्वामी कर दीदार ।

रहूं मैं दम दम चरन आधार ॥ २३ ॥

Then, after getting Darshan of Radhasoami, may I remain under the shelter of His holy feet all the time. (23)

दया बिन नहिं पावे यह धाम ।

चढ़े नहिं बिन डोरी निज नाम ॥ २४ ॥

Without grace, this abode can never be attained. Nor can one ascend there without catching hold of the cord of Nij Nám (the True Name). (24)

मेहर कर राधास्वामी दिया विश्राम ।

सरन में उनके रहूँ मुदाम ॥ २५ ॥

Radhasoami, in His grace and mercy, has granted me eternal rest. I shall now abide under His Saran for all times. (25)

Chapter 7
ARTIYÁN
FOR
BUBUJI MAHARAJ

(1)

प्रेम प्रीत घट धार ।
आरती राधास्वामी कीजे ॥ १ ॥

Perform Arti of Radhasoami with love and affection. (1)

*[Sar Bachan Radhasoami, Part I,
Bachan 6, Shabd 17]*

मन माधो तन बास ।
सुरत चरनन में दीजे ॥ २ ॥

The mind enamoured of Mayá, is seated within the body. You should apply your Surat to the Holy Feet. (2)

थाल उमँग और जोत विरह ।
घट परगट कीजे ॥ ३ ॥

Hold the platter of Umang (fervour) and kindle the flame of Virah (yearning) in your heart. (3)

सतगुरु होयँ दयाल।
दान फिर शब्द मिलीजे॥४॥

When Sat Guru becomes Dayál (merciful) and showers Dayá (grace and mercy), He will grant you the gift of Shabd. (4)

शब्द शब्द चढ़ गगन।
सुन्न में अमृत पीजे॥५॥

By catching hold of Shabd, ascend to the sky, i.e., to Sahas-dal-kanwal and Trikuti. Then go to Sunn and drink Amrit (nectar). (5)

मा न स रो व र बास।
हंस संग खेल खिलीजे॥६॥

Stay at Mánсарovar and enjoy playful activities with Hansas there. (6)

कंवल द्वार धस जाय।
सेत पद आस धरीजे॥७॥

Enter into the Kanwal (lotus) and get to the *Sait Pad* (Sunn). (7)

महासुन्न का घाट ।
दया सतगुरु से लीजे ॥ ८ ॥

Cross the region of Mahá-sunn by the grace and mercy of Sat Guru. (8)

भँवरगुफा धुन बाँसरी ।
आश्चर्य्य सुनीजे ॥ ९ ॥

In Bhanwarguphá, hear the wonderful Bansri (flute). (9)

सत्तनाम धुन बीन ।
ताहि में सूरत दीजे ॥ १० ॥

Apply your Surat to the Dhun (sound) of Satnám and Bín (harp). (10)

अलख अगम दरबार ।
देख घट प्रेम भरीजे ॥ ११ ॥

Behold the Darbár (court) of Alakh Purush and Agam Purush, and be filled with Prem (love). (11)

सुरत सुहागिन हुई ।
काल बल सब ही छीजे ॥ १२ ॥

Your Surat will become a Suhágin and Kál (Satan) be rendered powerless. (12)

[Suhagin is that married woman whose husband is alive, and who is beloved of her husband. For innumerable births, the Surat has been in Brahmand and Pind, under the sway of Kal, who is acting as her lord. Kal having been vanquished, the Surat reached her original home in Radhasoami Dham and became a Suhagin.]

धोखा सब ही मिटा ।
पुरुष संग छिन छिन रीझे ॥ १३ ॥

The deception of Kal will be wiped out. Your Surat will feel elated all the time in the company of Purush (Supreme Being). (13)

संत कृपा जब होय ।
सुरत अपने घर सीझे ॥ १४ ॥

It is by the kindness and favour of Sants alone that Surat can return to her original home. (14)

सतसँग करो बनाय ।
अमी का छींटा लीजे ॥ १५ ॥

Do attend Satsang and be a recipient of the drops of ambrosia. (15)

रा धा स्वा मी नाम ।
हिये में आन धरीजे ॥ १६ ॥

Enshrine the Holy Name RADHASOAMI in your heart. (16)

रोम रोम मन मगन ।
आरती पूरन कीजे ॥ १७ ॥

Complete the Arti and be drenched in bliss. (17)

(2)

विरह अनुराग उठा हिये भारी ।
सतगुरु दरशन करूँ सुधारी ॥ १ ॥

Intense love and yearning have been aroused in my heart to get Darshan of Sat Guru. (1)

[Prem Bani Radhasoami, Part I,
Bachan 7, Shabd 18]

बाल अवस्था दरशन पाए ।
मेहर हुई गुरु चरन लगाए ॥ २ ॥

I was fortunate to get His Darshan while I was still a child. In His mercy, He attracted me to His holy feet. (2)

मैं अजान गत मत नहिं जानी ।
दया हुई तब कुछ पहचानी ॥ ३ ॥

Ignorant that I was, I had no idea of His exalted position. It was when He showered His grace and mercy upon me that I could recognize His greatness to some extent. (3)

चरन कँवल गुरु हिये बिच धारे ।
करम भरम संशय सब टारे ॥ ४ ॥

I enshrined His lotus Feet in my heart and cast away all karams, doubts and delusions. (4)

दरशन कर हिये प्रीत बढ़ाई ।
बचन सुनत परतीत सवाई ॥ ५ ॥

By His Darshan, love was enhanced in my heart, and by His discourses my faith grew firm. (5)

बिन सतगुरु सब वार रहाए ।
शब्द बिना कोई पार न जाए ॥ ६ ॥

Without the help of Sat Guru, all remain on this side. Without Shabd, none can get across. (6)

मेरा भाग जगा अति भारा ।
सतगुरु ने मोहिं आप सँवारा ॥ ७ ॥

My great good luck was awakened that Sat Guru Himself took me under His care. (7)

परम पुरुष राधास्वामी दयाला ।
सहज मिले और किया निहाला ॥ ८ ॥

I easily met the Supreme Being and Merciful Lord Radhasoami Himself who enriched me with His gifts. (8)

गुरु परताप सुरत चढ़ आई ।
मगन हुआ मन धुन सुन पाई ॥ ९ ॥

Through the grace and mercy of Guru, my Surat was elevated. My mind became elated on hearing Shabd. (9)

जोत निरंजन रहे अलगाई ।

त्रिकुटी महल गुरु गैल लखाई ॥ १० ॥

I left behind Jyoti and Niranjan. Guru graciously showed me the way to the mansion of Trikuti. (10)

अक्षर पुरुष किया अति प्यारा ।

ररंकार धुन सुनी झनकारा ॥ ११ ॥

Akshar Purush endeared me a great deal. I heard the reverberations of Rárang-kár Shabd. (11)

मानसरोवर निरमल धारा ।

कर अश्नान हुआ अब न्यारा ॥ १२ ॥

I bathed in the pure current of Mán-sarovar and got rid of Kal and Maya. (12)

भँवरगुफा चढ़ सतपुर धाया ।

सत्तनाम का दरशन पाया ॥ १३ ॥

Ascending to Bhanwarguphá, I rushed to Sat Lok where I had Darshan of Sat Purush. (13)

हुए प्रसन्न सतपुरुष दयाला।

अलख अगम का लखा उजाला ॥ १४ ॥

Merciful Sat Purush was pleased with me. He enabled me to behold the refulgence of Alakh and Agam. (14)

राधास्वामी दरश मेहर से पाया।

उमँग उमँग कर आरत गाया ॥ १५ ॥

I had Darshan of Radhasoami by His grace and mercy. I sang His Arti with great ardour and zeal. (15)

शोभा राधास्वामी क्यों कर गाऊँ।

बार बार चरनन बलि जाऊँ ॥ १६ ॥

How can I describe the glory of Radhasoami ? I again and again dedicate myself to His Holy Feet. (16)

यह निज धाम पायगा सोई।

जा पर दया राधास्वामी की होई ॥ १७ ॥

He alone, on whom Radhasoami showers His grace, will get admittance to His Nij Dhám (Real and Original Abode). (17)

(3)

परम गुरु राधास्वामी दाता रे।
वही मेरे जिय के आधारे॥ १॥

**Param Guru Radhasoami is supremely munificent.
He alone is the support and sustenance of my soul. (1)**

*[Prem Bani Radhasoami, Part 2,
Bachan 9, Shabd 28]*

गाऊँ कस उन महिमा भारी।
करी मोपै मेहर दया न्यारी॥ २॥

**How can I sing His great glory and eminence ? He
has showered unique grace on me. (2)**

सुरत मन चरनन खैंच लगाय।
लिया मोहिं किरपा कर अपनाय॥ ३॥

**He has attracted my Surat and mind to His holy
feet, and has graciously made me His own. (3)**

धरी मेरे हिये में दृढ़ परतीत।
दई चरनन में गहरी प्रीत॥ ४॥

He has implanted unflinching faith in my heart and bestowed on me deep love for the Holy Feet. (4)

शब्द की गति मति अगम अपार ।
लखाई घट में किरपा धार ॥ ५ ॥

He, in grace, has enabled me to perceive the inaccessibly great eminence of Shabd. (5)

दिखा कर मन के सभी बिकार ।
दया कर देते सहज निकार ॥ ६ ॥

Enabling me to recognize the evil tendencies of the mind, He, in His mercy, has easily removed them. (6)

जगत के भोग सभी दिखलाय ।
भाव उन चित से दिया हटाय ॥ ७ ॥

He has made all worldly pleasures available to me and then rid my mind of attachment for them. (7)

पकड़ मेरी ढीली कर तन मन ।
कराये गुरु चरनन अरपन ॥ ८ ॥

Slackening the hold of my body and mind on me, He has made me surrender them to the Holy Feet. (8)

दया मोपै अंतर जस कीनी ।
परख मोहिं वा की वहीं दीनी ॥ ६ ॥

He has enabled me to instantly recognize the great mercy He has showered on me within. (9)

घात माया ने की बहु भाँति ।
निरख दे वोहीं बखशी शांति ॥ १० ॥

Maya played various tricks on me. He enabled me to spot them then and there and vouchsafed peace and tranquillity to me. (10)

कहूँ क्या अस अस मेहर कराय ।
राह मेरी राधास्वामी दीन चलाय ॥ ११ ॥

How far can I go on relating His acts of grace and mercy ? Radhasoami has enabled me to make steady progress on the path. (11)

शुकर उन क्यों कर गाऊँ मैं ।
चरन उन छिन छिन ध्याऊँ मैं ॥ १२ ॥

How can I thank Him adequately ? I contemplate His holy feet every moment. (12)

गौर कर देखा जग का हाल।
रहे फँस सब जिव माया जाल॥ १३ ॥

I have carefully observed the condition of the world and have found all Jivas caught in Mayā's net. (13)

करम का नित्त बढ़ाते भार।
काल की खाते निस दिन मार॥ १४ ॥

They are constantly adding to their load of Karmas and are getting Kal's beatings day and night. (14)

सोचते कुछ नहिं लाभ और हान।
रहे सब माया संग भरमान॥ १५ ॥

They give no thought to their good or harm. They all remain wandering in the company of Maya. (15)

सुने नहिं चित दे सतगुरु बात।
कहो कस यह परमारथ पात॥ १६ ॥

They do not pay any heed to what Sat Guru says. How can they attain Parmarth (spiritual benefit) ? (16)

संग इन जीवन नहिं चाहूँ ।
सरन में राधास्वामी के धाऊँ ॥ १७ ॥

I do not want to move in the company of these Jivas. I rush to the shelter and protection of Radhasoami. (17)

भाग मेरा जागा अजब निदान ।
मिला मोहिं सतगुरु चरन ठिकान ॥ १८ ॥

My fortune has wonderfully brightened up. I have found abode in the Holy Feet of Sat Guru. (18)

जिऊं मैं नित गुरु शब्द सम्हार ।
पिऊं मैं चरन अमी रस सार ॥ १९ ॥

I live by holding fast to Guru's Shabd (the Shabd which Guru has enabled me to hear and recognize). I drink the nectar of His holy feet. (19)

मगन रहूँ राधास्वामी के गुन गाय ।
चरन में छिन छिन सुरत समाय ॥ २० ॥

I am filled with joy, singing the praise of Radhasoami. My Surat remains merged in His holy feet. (20)

दयानिधि राधास्वामी गुरु प्यारे ।

मेहर कर लीना मोहिं तारे ॥ २१ ॥

Radhasoami, my beloved Guru, is the treasure-house of mercy. He has graciously taken me across the ocean of the worldly existence. (21)

(4)

सुरतिया झूम रही ।

अब पिया अमीरस नाम ॥ १ ॥

Suratia is swaying in ecstasy; she has drunk the nectar of Nam. (1)

[Prem Bani Radhasoami, Part II,
Bachan 11, Shabd 100]

तन मन की सब सुध बिसरानी ।

दिया गुरु अस जाम ॥ २ ॥

Such is the bliss Guru has given her that she has become totally oblivious of her body and mind. (2)

सुन सुन धुन नभ ऊपर धाई ।

पाया जोत मुक़ाम ॥ ३ ॥

Hearing the reverberations of Shabd, she rushes to Nabh (sky) and reaches the region of Jyoti (flame). (3)

घंटा संख दोऊ धुन छोड़ी ।
चढ़ गई त्रिकुटी बाम ॥ ४ ॥

Leaving behind the sounds of the bell and the conch, she ascends to the mansion of Trikuti. (4)

मगन हुई गुरु दरशन पाए ।
हारे काल और जाम ॥ ५ ॥

She is delighted to get Darshan of Guru. Kal and Jama are vanquished. (5)

सुन्न में जाय मानसर न्हाई ।
हंसन संग किया विश्राम ॥ ६ ॥

Going to Sunn, she bathes in Mánсарovar lake and takes rest there with Hansas. (6)

वहाँ से चली अधर को प्यारी ।
भँवरगुफा मुरली धुन गाम ॥ ७ ॥

Proceeding from there, she reaches Bhanwar-gupha and hears the melodious note of the flute. (7)

सत्त शब्द धुन सुनी अधर में ।
पहुँची सतगुरु धाम ॥ ८ ॥

She then hears Sat Shabd and reaches the Mansion of Sat Guru. (8)

अलख अगम की धुन सुन धाई ।
कीना पूरा काम ॥ ९ ॥

She next hears the Shabd of Alakh and Agam and her task is completed. (9)

राधास्वामी पुरुष अनामी ।
पाया अब निज ठाम ॥ १० ॥

She then meets Anami Purush Radhasoami and reaches her True Abode. (10)

दीन लीन होय आरत गाती ।
पाई सीतल छाम ॥ ११ ॥

**She sings His Arti in all humility and lost in bliss.
She has now found the region of cool shade. (11)**

मेहर करी राधास्वामी दयाला ।

चरनन में दीना आराम ॥ १२ ॥

**Radhasoami Dayal showers His grace and mercy.
He grants her the peace and tranquillity of His holy
feet. (12)**

Part IV

Chapter 8

ARTIYÁN

FOR

RADHAJI MAHARAJ

(First lines of the Arti Shabds)

(1) हे राधा तुम गति अति भारी ।

O Radhá ! Your status is most sublime.

*[Sar Bachan Radhasoami Poetry,
Part I, Bachan 6, Shabd 1]*

(2) आज साज कर आरत लाई ।

I have today made preparations for Artí.

*[Sar Bachan Radhasoami Poetry,
Part I, Bachan 6, Shabd 4]*

(3) करूं आरती राधास्वामी ।

तन मन सुरत लगाय ॥

**I perform Arti of Radhasoami whole-heartedly
with my body, mind and Surat.**

*[Sar Bachan Radhasoami Poetry,
Part II, Bachan 6, Shabd 7]*

(4) गुरु मेरे दाता मैं भई दासी ।

My Guru is the giver of all things. I am His Dásí (slave girl).

[*Sar Bachan Radhasoami Poetry,*
Part 2, Bachan 30, Shabd 7]

(5) गुरु आरत मैं करने आई ।

I have resolved to perform the Arti of Guru.

[*Sar Bachan Radhasoami Poetry,*
Part 2, Bachan 30, Shabd 4]

(6) आरतगाऊं स्वामी सुरत चढ़ाऊं ।

I sing the Arti of Radhasoami Dayal. I elevate my Surat.

[*Sar Bachan Radhasoami Poetry,*
Part 2, Bachan 35, Shabd 16]

(7) अली री मथूं निज पिण्डा ।

O friend ! I churn my Pind (body).

[*Sar Bachan Radhasoami Poetry,*
Part 2, Bachan 35, Shabd 25]

(8) बोल री राधा प्यारी बंसी ।

Play, O flute, the beloved of Radha !

[*Sar Bachan Radhasoami Poetry,*
Part 2, Bachan 35, Shabd 29]

(9) मेरी प्यारी सुहागिन नार ।
पिया रस चाखो री ॥

O my dear, loving woman ! Enjoy the bliss of the Beloved's company.

[*Prem Bani Radhasoami, Part 1,*
Bachan 1, Shabd 7]

(10) गावे आरती सेवक पूरा ।

The confirmed slave of Sat Guru sings His Arti.

[*Prem Bani Radhasoami, Part 1,*
Bachan 7, Shabd 42]

(11) चरन उर धारो राधा प्यारी ।

O Rádhá Pyári (darling Surat-paragon)! Enshrine the Holy Feet in your heart.

[*Prem Bani Radhasoami, Part 1,*
Bachan 8, Shabd 26]

(12) सुरतिया खड़ी रह ।
नित सेवा में गुरु पास ॥

Suratia remains standing all the time in the Sewa (service) of Guru.

[*Prem Bani Radhasoami, Part 2,*
Bachan 11, Shabd 40]

(13) सुरतिया फूल रही।
सतगुरु के दरशन पाय॥

Suratia is beside herself with joy on getting Darshan of Sat Guru.

[*Prem Bani Radhasoami, Part 2,*
Bachan 11, Shabd 41]

(14) सुरतिया मौन रही।
गुरु दिया शब्द रस सार॥

Suratia, keeps mum on tasting the unalloyed bliss of Shabd which Guru has given her.

[*Prem Bani Radhasoami, Part 2,*
Bachan 11, Shabd 112]

(15) मैं गुरु प्यारे के चरणों की दासी।

I am a slave of the Holy Feet of the Beloved Guru.

[*Prem Bani Radhasoami, Part 3,*
Bachan 24, Shabd 1]

(16) मैं हुई सखी अपने।
प्यारे की प्यारी॥

O friend ! I am the darling of my Beloved.

[*Prem Bani Radhasoami, Part 3,*
Bachan 24, Shabd 3]

(17) जब से मैं देखा ।
राधास्वामी का मुखड़ा ॥

**Ever since I had a chance to look at the charming
countenance of Radhasoami.**

[*Prem Bani Radhasoami, Part 3,*
Bachan 24, Shabd 4]

(18) ऐसी गहरी पिरमेन नार ।

Here is a highly loving devotee.

[*Prem Bani Radhasoami, Part 3,*
Bachan 38, Shabd 2]

Part V

Chapter 9

SHABDS OF BHOG

**(Shabds Recited at the
Time of Offering Food
TO Sant Sat Guru)**

(1)

**भाव भक्ति से बिंजन करती ।
थाल परोस स्वामी ढिंग धरती ॥ १ ॥**

**With love and devotion I prepare food, arrange the
various items in a Thál (platter) and place it before
Soami. (1)**

**जब राधास्वामी ने भोग लगाया ।
मगन हुआ मन अति सुख पाया ॥ २ ॥**

**When Radhasoami partakes of food, I am very
much delighted. (2)**

**ग्रास दिया परशादी का जब ही ।
घट के परदे खुल गये तब ही ॥ ३ ॥**

**When He graciously gives me a morsel of
Prashád, all my internal barriers are removed. (3)**

राधास्वामी २ छिन छिन गाया ।
फिर सतसंगी सब मिल पाया ॥ ४ ॥

Satsangís recite and chant Radhasoami Radhasoami, and then all partake of the Prashád. (4)

राधास्वामी पुरुष अपारा ।
कहूँ कहा कुछ अजब बहारा ॥ ५ ॥

Radhasoami is the Supreme Being. How should I describe His unique grandeur. (5)

छिन छिन राधास्वामी रूप निहारूँ ।
पल पल राधास्वामी हिरदे धारूँ ॥ ६ ॥

All the time, I behold the Rúp (Form) of Radhasoami. I enshrine Radhasoami in my heart. (6)

धन धन धन धन ।
क्या कहूँ महिमा ।
राधास्वामी राधास्वामी ।
पल पल कहना ॥ ७ ॥

How can I sing His praises except by offering thanks again and again, and repeating Radhasoami Nám every moment? (7)

(2)

भोग धरे राधास्वामी आगे ।
लीन्हे बिंजन अमी रस पागे ॥ १ ॥

I Place Bhog (food) before Radhasoami. I have prepared dishes and dressed food with Amiras (ambrosia). (1)

[Sar Bachan Radhasoami Poetry,
Part II, Bachan 42, Shabd 4]

गगन शिखर पर बजा है नगारा ।
भोग लगाया राधास्वामी सारा ॥ २ ॥

Drums resound at Gagan Shikhar as Radhasoami partakes of Bhog (food). (2)

काल करम को खा गये छिन में ।
जंगी नाम धराया पल में ॥ ३ ॥

Radhasoami has swallowed Kal and Karam in the twinkling of an eye. Radhasoami is Omnipotent. (3)

ऐसा भोग लगा नहिं कबही ।
राधास्वामी खा गये सबको अबही ॥ ४ ॥

Never was such a Bhog (the partaking of food) witnessed. Radhasoami has now devoured all. (4)

Part VI

Chapter 10

SHABDS CHANTED IN SATSANG ON FESTIVE OCCASIONS BASANT PANCHMI

(1)

देखोदेखो सखी अब चल बसंत।
फूल रही जहाँ तहाँ बसंत॥ १॥

Come along, O companions ! Let us go and see the bloom of Basant. Yellow flowers are blossoming everywhere. (1)

[Sar Bachan Radhasoami Poetry,
Part 2, Bachan 39, Shabd 1]

घट घट बाजत धुन मृदंग।
बीन बाँसरी और मुचंग॥ २॥

The melodious Mridang (drum), the Bín (harp), the Bansrí (flute) and the Muchang (Jew's harp) are audible within everyone. (2)

खुल गये परदे अब निसंक।
लागी लगन मेरी होय अभंग॥ ३॥

Barriers removed, I have become free from fear.
My love and yearning are unshakable. (3)

मोहिं मिल गये
राधास्वामी पूरे संत ।
अब बाजत हिये में धुन अनंत ॥ ४ ॥

I have found Radhasoami, the Perfect Sant.
Endless Dhuns are ringing within me. (4)

मेरे घट में रँभा^१ बहु नचंत ।
मानो इन्द्रपुरी आई अचिंत ॥ ५ ॥

Rambhás (nymphs) are dancing within me, as if
the very paradise of Indra*, which is free from care,
has descended within me. (5)

अस औसर बाढ़ी अति उमंग ।
मन कूदन लागा जस तुरंग^२ ॥ ६ ॥

Love and enthusiasm are overflowing on this
occasion. My mind, in joy and happiness, jumps like a
horse. (6)

१ अप्सरा । २ घोड़ा

* The king of gods, the regent of the heavens.

सब घट से निकसे रूप रंग।
पद पायो अगम अनाम अरंग॥ ७ ॥

I have crossed all the stages of Rúp (form) and Rang (colour). I have attained the Pad (Status, Region) which is Agam (inaccessible), Anám (nameless) and Arang (without colour). (7)

मैंने मारो काल महा भुजंग।
मो पै बरसन लागे गुल सुरंग॥ ८ ॥

I have killed Kal, the deadly cobra. Bright and beautiful flowers are being showered on me. (8)

मोहिं राधास्वामी दीन्हो ऐसो ढंग।
मैं तो उड़न लगो अब जैसे चंग॥ ९ ॥

Radhasoami has so fashioned me that I now soar like a bird. (9)

मेरे घट में धारा बही है गंग।
न्हाओ न्हाओ सिमट कर सबहि संग॥ १० ॥

The current of Ganga (the Ganges) is flowing within me. Withdraw your spirit (spirit current) inward and bathe with me. (10)

स्वामी किरपा कीन्ही अति उत्तंग^१ ।

मैं तो सब से हो गइ अब असंग ॥ ११ ॥

Soami has granted to me the highest grace and mercy. I have withdrawn myself from all. (11)

अब छुट गया मेरा सब कुसंग ।

मैंने पायो अद्भुत आदि रंग ॥ १२ ॥

I have relinquished all bad company. I have attained pristine purity. (12)

मेरा बिछ गया चौ-महले पलंग ।

मैंने छोड़ दिया नौ-महला तंग ॥ १३ ॥

I have abandoned the narrow and congested quarters of nine roomed apartment. My bed is now spread on the fourth storey. (13)

मेरे नाश हुए मन के कुरंग ।

मोहिं मिल गया ऐसा साध संग ॥ १४ ॥

I have been blessed with such a Sadh-sang (association with Sadhs) that the ugly colours of my mind have all been annihilated. (14)

मुझे पिया ने मिलाया अपने अंग ।

मैंने धारा अपने पिया का रंग ॥ १५ ॥

My Beloved has united me with Himself. I have imbibed the colour of my Beloved. (15)

कहँ लग बरनूँ यह बसंत ।

मेरा पावे न कोई आदि अंत ॥ १६ ॥

How far should I describe this Basant (the season of spring) ? Nobody can now find my beginning and end. (16)

[बसंत Basant is a combination of two words बस bas + अंत ant, the former meaning to find abode, the latter, the farthest end. Basant, therefore, means to find abode in the highest stage which is the end of all. (Vide Bachan 136 Sar Bachan Radhasoami, Prose, Part II). Pind and Brahmand have beginning as well as end. Regions of Dayal Desh have beginning but no end. Radhasoami Dham which is the highest of all, has neither beginning nor end. On attaining this final stage I became free from beginning and end.]

मैं उबारे बहुतक जीव जंत ।
मेरा पावे न कोई परम मंत ॥ १७ ॥

I have redeemed innumerable Jivas and creatures.
No one can get a clue to my Param Mantra,¹ the
esoteric formula I am endowed with. (17)

मैं बरनूँ अपना आप तंत ।
मैंने कर लिया घट का सब मथंत ॥ १८ ॥

Now I myself disclose my secrets. I have churned
the Ghat (inner recesses) and realized all the stages
within. (18)

कोई नहिं कथि है अस कथंत ।
मैंने भाखा अपना निज वृतंत ॥ १९ ॥

I have given my own account. No body can speak
as I have spoken. (19)

मैंने दूर किया सब नाम नंग ।
मेरी सुरत उड़ी जैसे पतंग ॥ २० ॥

I have become unconcerned with honour
and shame. My Surat soars like a kite. (20)

1 Param Mantra is Radhasoami Nam.
२ भेद ।

मैंने मार लई अब मन की जंग^१ ।
कोई कर न सके मेरा बाल बंक ॥ २१ ॥

I have won the battle against the mind. No one can do any harm to me. (21)

मेरी मिट गई अब शीशे की जंग ।
अब न रही मेरे कोई उचंग ॥ २२ ॥

The rust of my mirror has been cleansed. Nothing is now left to wish for. (22)

मैंने पाया अपना पिया निहंग^२ ।
अब आऊँ जाऊँ जस विहंग ॥ २३ ॥

I have met my Beloved face to face. I can now freely come and go like a bird. (23)

मोहिं काल न परखे होय दंग ।
राधास्वामी लगाई यह सुरंग ॥ २४ ॥

Radhasoami has provided such a tunnel for taking back my Surat that Kal is simply astonished. He cannot see me pass. (24)

(2)

घट में खेलूँ अब बसंत।
भेद बताया सतगुरु संत॥१॥

Sant Sat Guru has given out the secrets. I now play Basant within myself. (1)

[Sar Bachan Radhasoami Poetry,
Part 2, Bachan 39, Shabd 2]

घर पाया मैं आदि अंत।
सुन सुन अनहद धुन अनन्त॥२॥

I have attained the Home which is the beginning and end of all. I hear endless Dhuns (melodies) within. (2)

कहूँ कहा महिमा अतन्त^१।
बरनूँ कैसे यह वृतन्त॥३॥

How should I describe the immense glory ? It is indescribable. (3)

सुरत निरत दोऊ जगन्त।
चली जायं मारग बेअन्त॥४॥

Surat and Nirat are both awakened. They are proceeding on the path leading to the Eternal Home. (4)

छुट गइ भीड़ भई इकन्त।

सुरत शब्द का पाया तंत^१॥५॥

I have secured release from the crowd. I now become separate and independent of all. This is possible by the practice of Surat Shabd Yoga. (5)

काल करी बहुतक ठगन्त।

द्याल सुनाया अपना मन्त॥६॥

Kal has been deceiving Jivas and playing tricks with them. The Merciful Sant has now given out His message. (6)

मन और माया दोउ जरन्त।

सुरत चढ़ी पहुँची निज पन्थ॥७॥

Mana and Maya have both been burnt. Surat has ascended and reached the Original Abode by treading the true path. (7)

छूटा घर फिर मिला जुगन्त^१ ।
पाय गई राधास्वामी कन्त ॥ ८ ॥

Surat has got back to her Original Home, which she had left ages ago. She has met her Beloved Lord RADHASOAMI. (8)

(3)

खेल रही मैं नित बसंत ।
सुरत निरत कर मिली हूँ कंत ॥ १ ॥

I play Basant daily. My Surat and Nirat have met the Beloved Lord. (1)

[Sar Bachan Radhasoami Poetry,
Part II, Bachan 39, Basant, Shabd 3]

राधास्वामी चरन मेरे हिये बसंत ।
खेलत उन सँग आदि अंत ॥ २ ॥

The Holy Feet of Radhasoami are enshrined in my heart. I play with Him in Sunn. (2)

शब्द शोर घट में उठंत ।
सुन्न शिखर पहुँची तुरंत ॥ ३ ॥

Resonance of Shabd is audible within me. I soon reach Sunn Shikhar. (3)

उल्टत तिल देखत परंत^१।
श्याम कंज जोती जगंत॥४॥

I turn the Til (eye, pupil of the eye) and look up beyond. I see the dazzling flame (Jyoti) in Shyám Kanj (Sahas-dal-kanwal). (4)

गगन मँडल पर बाजत तंत^२।
घोर उठत छिन छिन अतंत^३॥५॥

Melodious sounds are emanating from musical instruments in Gagan Mandal. Every moment very loud resonance is heard. (5)

छाय रही जहाँ ऋतु बसंत।
खेल रही सूरत इकंत॥६॥

Basant Ritu (Spring Season) is blooming there. Surat, on being freed from the crowd, is playing there. (6)

यह सतगुरु से पावे पंथ ।
चढ़ कर पहुँची महले संत ॥ ७ ॥

Getting initiated in the secrets by Sat Guru, my Surat proceeds on the path and gets to the mansion of Sants. (7)

अमी धार जहाँ नित गिरंत ।
भीजत गुरुमुख होय निचिंत ॥ ८ ॥

Current of Amrit (nectar) is ever falling there. Some Gurumukh (devotee) can contact it, and be freed from fear and anxiety. (8)

देश अगम बानी वृत्तंत^१ ।
कोइ बिरले साधू घट मथंत ॥ ९ ॥

This is a description of inaccessible regions. Some rare Sadhus will churn their Ghat (i.e., apply themselves to Surat Shabd Yoga). (9)

सोइ सोइ पावे यह रसंत ।
राधास्वामी गाया अगम मंत ॥ १० ॥

They alone will experience this bliss. Radhasoami has explained His *Agam mant* (incomprehensible faith or religion). (10)

खोला पाट रूप दरसंत ।
कोटि भान छबि भाखत संत ॥ ११ ॥

I break open the barrier, and get Darshan of the Rúp of the Purush (Form of Sat Purush). The refulgence of each hair of Sat Purush exceeds the light of crores of suns put together. (11)

नौका मेरी पार लगंत ।
अलख अगम के पार चढ़ंत ॥ १२ ॥

I go beyond Alakh and Agam. My boat reaches the shore. (12)

राधास्वामी नाम गहा निज मंत ।
कंवल कियारी शब्द खिलंत ॥ १३ ॥

I attain RADHASOAMI Nam, the Nij Mantra (true and real Name or Word). The lotus of Shabd has blossomed. (13)

(4)

देखन चली बसंत अगम घर ।

देख देख अब मगन भई ॥ १ ॥

I proceed to Agam Ghar (Unattainable Home) to see the bloom of Basant. I am extremely delighted on witnessing the scene. (1)

[Sar Bachan Radhasoami Poetry, Part 2,
Bachan 39, Shabd 4]

सखियन साथ चली नभ ऊपर ।

शब्द गुरु सँग लगन लगी ॥ २ ॥

In the company of Sakhís (friends), I arrive at Nabh (sky, Sahas-dal-kanwal). My love and affection for Shabd Guru is enhanced. (2)

कँवलन क्यारी फूल सँवारी ।

पेख पेख अब गगन रही ॥ ३ ॥

I witness the beds of lotus and beautifully arranged flowers. I see such scenes and spectacles. (3)

सतगुरु संध^१ परखती पहुँची ।
कर्म बीज को अग्नि दई ॥ ४ ॥

I traverse the path in the company of Sat Guru and burn the seed of Karams. (4)

ममता मार अहंगता जारी ।
सुरत शब्द की सरन लई ॥ ५ ॥

I annihilate Mamtá (infatuation) and burn Ahangtá (egotism). My Surat takes Saran of Shabd. (5)

अनहद राग सुने घट अंतर ।
नाम रसायन रसन रसी ॥ ६ ॥

I hear the music of Anhad Shabd within me. I am drenched in the elixir of Nam and experience its bliss. (6)

सुखमन पार सुन्न घर पहुँची ।
भक्ति शिरोमन^२ परन^३ गही ॥ ७ ॥

Beyond Sukhman, I arrive at Sunn and take a vow to become the crown jewel of devotion. (7)

सतगुरु किरपा सत पद पाया ।
राधास्वामी धरन^१ धरी ॥ ८ ॥

By the grace of Sat Guru, I attain Sat Pad. In Radhasoami Dham my vow is fulfilled. (8)

(5)

आज आई बहार बसंत ।
उमँग मन गुरु चरनन लिपटाय ॥ १ ॥

The bloom of spring has come today. The mind, full of enthusiasm, clings to the Holy Feet of Guru. (1)

[Prem Bani Radhasoami, Part 3,
Bachan 36, Basant, Shabd 1]

दया धार गुरु जग में आए ।
भक्ती की फुलवार खिलाय ॥ २ ॥

Guru, moved by pity and compassion for Jivas, has made His advent in the world, and has caused flower gardens of Bhakti to burst into bloom. (2)

प्रेम बदरिया बरषा लाई ।
नइ नइ धुन घट शब्द सुनाय ॥ ३ ॥

Clouds of Prem (love-charged clouds) are heralding downpours. New resonance of Shabd can be heard within. (3)

सभी सुहागिन खेलन आई ।
गुरु सँग अचरज फाग रचाय ॥ ४ ॥

All the Suhágins (loving devotees, Surats) have gathered to play wonderful Phag (Holi) with Guru. (4)

तन मन धन की धूल उड़ावत ।
प्रेम प्रीत का रंग घुलाय ॥ ५ ॥

With utter abandon they scatter to the winds the dust, as it were, of their body, mind and wealth. They prepare the colour of love and faith. (5)

गुरु चरनन पर बारम्बारा ।
डार डार रँग हिये हररवाय ॥ ६ ॥

They sprinkle the coloured water on the Holy Feet of Guru again and again and feel over-joyed. (6)

भक्ति दान फगुआ लिया गुरु से ।
इक इक अपना काज बनाय ॥ ७ ॥

They receive the gift of Bhakti (devotion) as Phaguá (Holi gift) from Guru, and each one of them gets his task accomplished. (7)

राधास्वामी दीन दयाल कृपाला ।

सब को लिया निज चरन लगाय ॥ ८ ॥

Radhasoami is supremely kind and merciful to the humble. He attracts all to His Holy Feet. (8)

(6)

आज आया बसंत नवीन ।

सखी री खेलो गुरु सँग फाग रचाय ॥ १ ॥

Spring, in fresh glory, has come today. O Sakhi ! Now is the time for you to play Phág (Holi) with Guru. (1)

[*Prem Bani Radhasoami, Part 3,*
Bachan 36, Basant, Shabd 7]

भाँत भाँत के फूल खिलाने ।

नइ नइ डाल डाल लहराय ॥ २ ॥

All kinds of lovely flowers are abloom. Fresh branches and twigs are waving in the breeze. (2)

जहँ तहँ खिल रही नई बहारा ।
पीत रंग रहा चहुँ दिस छाया ॥ ३ ॥

Ever-new glorious spectacles can be seen everywhere. Yellow colour pervades all round. (3)

सखियाँ सब जुड़ मिल कर आई ।
सतगुरु चरनन प्रेम जगाय ॥ ४ ॥

Sakhis (loving devotees) have gathered arousing intense love for the Holy Feet of Sat Guru. (4)

पीत रंग बस्तर पहिनाये ।
चमक दमक सँग साज सजाय ॥ ५ ॥

They clad Him in dress coloured yellow and adorn Him in all splendour and dazzle. (5)

दरशन कर हिये में हरखाई ।
अद्भुत शोभा बरनी न जाय ॥ ६ ॥

They are now delighted to have His Darshan. Sat Guru's wondrous splendour baffles description. (6)

सतगुरु मुखड़ा छिन छिन निरखत।

बार बार चरनन बल जाय ॥ ७ ॥

They keep gazing at the charming countenance of Sat Guru all the time. They sacrifice themselves at His Holy Feet again and again. (7)

उमँग उमँग गुरु चरनन लागीं।

हिये में नया नया भाव धराय ॥ ८ ॥

With zeal and fervour, they apply to Guru's holy feet with their hearts overflowing with ever-new love and affection. (8)

प्रेम भरी मुख आरत गावत।

तन मन की सब सुधि बिसराय ॥ ९ ॥

They lovingly sing Guru's Arti, totally oblivious of their body and mind. (9)

समा बँधा इस औसर ऐसा।

हंस हंसनी रहे लुभाय ॥ १० ॥

Such is the atmosphere which the occasion has created that even Hansas* and Hansnís* feel tempted to join. (10)

* Celestial beings, denizens of the purely spiritual regions.

राधास्वामी द्याल प्रसन्न होय कर ।

सब को लीन्हा चरन लगाय ॥ ११ ॥

Merciful Radhasoami is pleased. He attracts all to His Holy Feet. (11)

प्रेम दात दे हरख हरख कर ।

इक इक का दिया भाग बढ़ाय ॥ १२ ॥

He, in His delight, grants the gifts of Bhakti and brightens up the fortune of each one of them. (12)

राधास्वामी महिमा को सके गाई ।

वेद कतेब रहे शरमाय ॥ १३ ॥

Who can sing the glory and eminence of Radhasoami ? The Vedas and other religious books are put to shame, failing to do so. (13)

जोगी ज्ञानी कहन न जानें ।

जोत निरंजन भेद न पाय ॥ १४ ॥

Yogís and Gyánís know not how to describe His glory. Jyoti and Niranjan have no inkling of His eminence. (14)

प्यारे राधास्वामी परम दयाला ।

हम नीचन को लिया अपनाय ॥ १५ ॥

Beloved Radhasoami is supremely merciful. He makes lowly Jivas like us His own. (15)

Chapter 11

HOLI KA SATSANG

अब खेलत राधास्वामी सँग होरी ।
धरन गगन बिच शोर मचो री ॥ १ ॥

I now play Holī¹ with Radhasoami. There is much noise and rejoicing between Dharan and Gagan (earth and sky). (1)

[Sar Bachan Radhasoami Poetry, Part II,
Bachan 39, Shabd 5]

चाँद सुरज तारागन मंडल ।
उतर उतर आये घर छोड़ी ॥ २ ॥

The sun, the moon and the stars have left their habitations and come down. (2)

शेषनाग और कुरम साज ले ।
चढ़ पताल आये कर जोड़ी ॥ ३ ॥

1 To play Holi=To observe the Holi festival ; to sprinkle red powder (Gulal) or colour on one another. Holi=The great colourful spring festival.

Shesh Nág¹ and Kuram², with their paraphernalia, have ascended from Pátal³, and stand with their hands folded. (3)

पूरब पश्चिम उत्तर दक्षिण ।
चार दिशा सब भइ इक ठौरी ॥ ४ ॥

The four directions, viz., the East, the West, the North and the South, have gathered at one place. (4)

सुर नर मुनि जोगी बैरागी ।
धूम धाम कुछ भइ है न थोड़ी ॥ ५ ॥

Sur (gods), Nar (human beings), Munís (sages), Jogís and Bairágís (ascetics) have joined the festival of Holi, and there is great rejoicing. (5)

-
- 1 The serpent Shesh, the king of the serpent race, and of Patal (as the abode of snakes). He is represented as having a thousand heads, and as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation, and sometimes as bearing the entire world on one of his heads. 2. Kuram=A tortoise, turtle, the second incarnation of Vishnu (his descent in the form of a tortoise to support the mountain Mandra at the churning of the ocean). 3. Patal=One of the seven regions under the earth, and the abode of the serpents and demons; hell, the infernal regions.

सागर कूप भरे सब रँग से ।
मेरु डंड पिचकारी छोड़ी ॥ ६ ॥

Ságar (sea), Koop (well), etc., all are filled with colour. The Meru Dand (spinal cord) has been made a syringe for discharging coloured fluid. (6)

भीज रहीं सखियाँ सब सँग की ।
बार बार रँग प्रेम निचोड़ी ॥ ७ ॥

The coloured water of Prem (Love) or the colour of Prem (Love) is being sprinkled again and again. All the Sakhís (friends) are getting drenched. (7)

समा बँधा लीला अति उमगी ।
काल बली अब जात ठगो री ॥ ८ ॥

A unique environment has been created and graceful activities are in full swing. The powerful Kal is now being outwitted. (8)

सुरत अबीर गुलाल शब्द का ।
अब सब के मुख जात मलो री ॥ ९ ॥

The face of all are now being smeared with the Abír¹ of Surat and Gulal² of Shabd. (9)

लोभ मोह अहंकार विकारी ।

घर इनका सब आज जलो री ॥ १० ॥

The very habitation of evils of Lobh (greed, avarice), Moh (infatuation, attachment) and Ahankár (egotism) have today been burnt to ashes. (10)

धुन धधकार सुन्न की बरखा ।

मुख उनका अब जात न मोड़ी ॥ ११ ॥

The direction of the Dhun (resounding of Shabd) of Sunn and the shower of Amrit (nectar) therefrom cannot now be reversed. (11)

अगम खज़ाना मिला शब्द का ।

त्याग दिया धन लाख करोड़ी ॥ १२ ॥

I have obtained the inaccessible treasure of Shabd. I have renounced worldly wealth counted in millions and billions. (12)

1 Mica powder; a white coloured scented powder. 2. Red powder. Abir and Gulal are both mixed and then thrown on one another in the Holi Festival.

सुन्न महल सतलोक अटारी ।
जाय चढ़ी और नाम लखो री ॥ १३ ॥

I have ascended to the palace of Sunn and the balcony of Sat Lok, and perceived NÁM. (13)

नइ नइ शोभा पुरुष पुराना ।
कहत न आवे बचन थको री ॥ १४ ॥

The ever new glory and majesty of the Ancient Being cannot be described and expressed by tongue. (14)

रा धा स्वा मी खेल खिलाया ।
अनेक रूप यहाँ एक भयो री ॥ १५ ॥

Radhasoami has enabled Surats to play such a game that all forms have merged in one. (15)

(2)

राधास्वामी घर बाढ़ो रंग ।
मैं तो खेलूँगी ऐसी होली उमंग ॥ १ ॥

The Abode of Radhasoami is overflowing with colour. I play Holi with great zeal. (1)

[*Sar Bachan Radhasoami Poetry, Part II,*
Bachan 39, Shabd II]

सुरत निरत की ले पिचकारी।
राधास्वामी पै भर भर डारी॥२॥

I discharge the syringe of Surat and Nirat on Radhasoami. (2)

चाँद सुरज दोउ कुमकुम कीन्हे।
प्रेम गुलाल से भर भर लीन्हे॥३॥

I make Qumqumá¹ of the sun and the moon, and fill it with the Gulál of Prem. (3)

सुखमन हौज़ भरा अब भारा।
बंकनाल का छुटा फुहारा॥४॥

The Sukhman-cistern is filled to capacity. The Banknal-fountain leaps very high. (4)

1 A vessel in which the red powder or Gulal is contained which is used at the Holi festival.

सहस्र^१ धार होय त्रिकुटी पारा।

पहुँचा जाय सुन्न के द्वारा॥ ५ ॥

The fountain plays with a thousand spouts. It goes beyond Trikuti, and reaches the gate of Sunn. (5)

हंसन से जाय खेली होरी।

बहन लगी जहँ अमी की मोरी॥ ६ ॥

I play with Hansas. The current of Amí (nectar) is now flowing. (6)

अनहद बाजे अदभुत बाजें।

राधास्वामी खुल खुल गाजें॥ ७ ॥

Wonderful Anhad-Shabds have become audible. "Radhasoami" Nam is resounding splendidly. (7)

ऐसी होली खेलो मेरे भाई।

सब संतन के यह मन भाई॥ ८ ॥

O brother ! Play such a Holi. It is to the liking of all Sants. (8)

(3)

आओ री सखी जुड़ होली गावें ।
कर कर आरत पुरुष मनावें ॥ १ ॥

O Sakhís (friends) ! Let us sing Holi songs and please the Purush (Supreme Being) by performing His Arti. (1)

[Sar Bachan Radhasoami Poetry, Part 2,
Bachan 39, Shabd 12]

तन मन कुमकुम भर भर मारें ।
छिड़क रंग राधास्वामी रिझावें ॥ २ ॥

Let us throw Qumqumás of our bodies and mind and sprinkle colour on Radhasoami to please Him. (2)

लाल गुलाल वस्त्र पहिनावें ।
देख देख रंग रूप निहारें ॥ ३ ॥

Let us offer suits of clothes of red colour to Him.
Let us behold His form and colour. (3)

सुरत अबीर थाल भर लावें ।
नैनन की पिचकार छुड़ावें ॥ ४ ॥

Let us bring Abír of Surat in a platter and discharge the syringe of eyes. (4)

राधास्वामी अपने हिये बिच धारें ।
उन सँग निस दिन प्रेम बढ़ावें ॥ ५ ॥

Let us enshrine Radhasoami in our hearts. Let us enhance our love for Him day and night. (5)

धरन गगन बिच धूम मचावें ।
राधास्वामी अब ऐसी होली खिलावें ॥ ६ ॥

Let us dance and sing between Dharan and Gagan (the earth and the sky). Radhasoami now enables us to play such a Holi. (6)

चाँद सुरज दोउ खैंच मिलावें ।
सुखमन नदियाँ रंग बहावें ॥ ७ ॥

Let us pull the sun and the moon Idá and Pinglá and join them at the focus (the third Til). Let the Sukhman rivers flow with colour. (7)

सुरत चुनरिया रंग रँगारें ।
भीजत निरत खोज धुन पावें ॥ ८ ॥

Let us dye the Surat-Chunar. Let Nirat be drenched in the colour and seek for Dhun. (8)

दल बादल अब अधिक सुहावें ।
लाल लाल चहुँ दिश घिर आवें ॥ ६ ॥

The sky, overcast with clouds, looks very pretty. All around it has become red. (9)

रंग भरें रँग ही बरखावें ।
अचरज लीला आन दिखावें ॥ १० ॥

The Lord, who is full of colour, showers colour. He enables us to behold wonderful scenes and sights. (10)

अस होली कहो कौन खिलावें ।
रा धा स्वा मी भेद बतावें ॥ ११ ॥

Who can enable us to play such a Holi ? Radhasoami has explained the secrets of how to play Holi. (11)

(4)

होली खेल न जाने बावरिया ।
सतगुरु को दोष लगावे ॥ १ ॥

O you ignorant one ! You know not how to play Holi. On the contrary, you find fault with the Sat Guru. (1)

*[Prem Bani Radhasoami, Part 3,
Bachan 36, Shabd 15]*

**जगत लाज मरजाद में अटकी ।
घूँघट खोल न आवे ॥ २ ॥**

Obsessed that you are by the considerations of worldly honour and shame, you do not come with your face unveiled to play Holi with the Sat Guru. (2)

**प्रेम रंग घट भरन न जाने ।
भरम गुलाल घुलावे ॥ ३ ॥**

You do not know how to fill your inner being with the coloured water of love. Instead, you are mixing Gulál (red powder) of delusions in water for playing Holí. (3)

**डगमग भक्ती चाल अनेड़ी ।
जग सँग झोके खावे ॥ ४ ॥**

Your Bhakti is wavering. Your ways are uncouth. You are easily carried away by the onslaughts of the world. (4)

निंदा धूल से उड़ उड़ भागे ।
सतसँग निकट न आवे ॥ ५ ॥

Blinded by the dust of calumny, you run away from
Satsang and never come near it. (5)

पाँच दुष्ट का रँग ले साथा ।
नित पिचकार छुड़ावे ॥ ६ ॥

Taking the colour of the five evil propensities
with you, you discharge syringe-fuls of it everyday. (6)

आदर मान भरा मन भीतर ।
दीन अंग नहिं लावे ॥ ७ ॥

Your mind is filled with a sense of honour and
prestige. You do not cultivate humility. (7)

बचन सुने पर चित न समावे ।
छिन छिन काल भुलावे ॥ ८ ॥

You hear discourses but do not pay heed to them.
Every moment, Kal is leading you astray. (8)

मन माया ने जाल बिछाया ।
सब जिव नाच नचावे ॥ ९ ॥

**Mana (mind) and Maya have spread their tentacles.
All Jivas are dancing to their tune. (9)**

**दया करें सतगुरु मन मोड़ें ।
तो घर की राह पावे ॥ १० ॥**

**If, however, the Sat Guru is merciful to you and is
pleased to turn your mind inward, then, of course, you
can find your way Home. (10)**

**प्रीत प्रतीत बढ़ावत दिन दिन ।
राधास्वामी चरन समावे ॥ ११ ॥**

**Enhancing love and faith day by day, you will ulti-
mately merge in the Holy Feet of Radhasoami. (11)**

(5)

**होली खेलन आये सतगुरु जग में ।
हिल मिल के अब सरन पड़ो री ॥ १ ॥**

**Sat Guru has come to the world to play Holi. Let
us jointly take His Saran (refuge). (1)**

*[Prem Bani Radhasoami, Part 3,
Bachan 36, Shabd 16]*

नर देही तुम दुरलभ पाई ।
जैसे बने तैसे काज करो री ॥ २ ॥

You have got the precious human form. Accomplish your task now somehow or other. (2)

प्रीत प्रतीत धरो चरनन में ।
हित चित से गुरु बचन सुनो री ॥ ३ ॥

Have love for and faith in the Holy Feet. Listen to Guru's discourses with love and affection. (3)

गुरु का ध्यान धरो हिये अंतर ।
शब्द भेद ले गगन चढ़ो री ॥ ४ ॥

Contemplate the form of Guru. Acquainting yourself with the secrets of Shabd, ascend to Gagan. (4)

सतगुरु रूप निरख घट माहीं ।
प्रेम गुलाल अब जाय मलो री ॥ ५ ॥

You will behold Sat Guru's form within you. You should now rub the Gulal of love on His holy feet. (5)

पँव इंद्री पिचकारी छोड़ो ।
तन मन चरनन वार धरो री ॥ ६ ॥

Throw the coloured water of love through syringes of the five senses. Dedicate your body and mind to the Holy Feet. (6)

निरमल होय चढ़ो ऊँचे को ।
राधास्वामी चरनन लाग रहो री ॥ ७ ॥

Attaining purification, ascend higher. Remain clinging to the Holy Feet of Radhasoami. (7)

(6)

फागुन की ऋतु आई सखी ।
आज गुरु सँग फाग रचो री ॥ १ ॥

O Sakhi (friend) ! The month of Phágun has ushered in. Let us play Holi with Guru to-day. (1)

[Prem Bani Radhasoami, Part 3,
Bachan 36, Shabd 22]

ऐसा समा मिले नहिं कब ही ।
मनुआ उमँग रहो री ॥ २ ॥

There never will be such an occasion again. The mind is bubbling with enthusiasm. (2)

दृष्टि जोड़ ताको गुरु मूरत ।
अद्भुत रूप लखो री ॥ ३ ॥

Behold Guru's image with your gaze fixed on Him.
You will have Darshan of wondrous form. (3)

सुरत अबीर की भर भर झोली ।
घट घट रंग भरो री ॥ ४ ॥

Fill your bag with the Abir of Surat. Fill up all
vessels with coloured water. (4)

गुरु सँग खेल आज नइ होली ।
जग बिच धूम मचो री ॥ ५ ॥

Play a renewed Holi with Guru today, so that a
great tumult is created in the world. (5)

ऐसी होली खेलो मेरे भाई ।
करम भरम सब दूर करो री ॥ ६ ॥

O my brothers ! Play such Holi that your Karam
and Bharam are all driven away. (6)

राधास्वामी चरन ध्यान धर हिये में ।
जग से आज तरो री ॥ ७ ॥

Enshrining the Holy Feet of Radhasoami in your heart, get across the ocean of the world today. (7)

होय निहाल जाय जग पारा ।
चरनन सुरत धरो री ॥ ८ ॥

Getting enriched, go beyond the phenomenal universe and place your Surat on the Holy Feet. (8)

(7)

खेल ले सतगुरु सँग तू फाग ।
सखी री तेरा भला बना है दाव ॥ ९ ॥

O Sakhi ! Play Phag (Holi) with Sat Guru. Here is a golden opportunity for you. (1)

[Prem Bani Radhasoami, Part 3,
Bachan 36, Shabd 30]

ऋतु फागुन भागन से आई ।
छोड़ सोवना तू उठ जाग ॥ २ ॥

Luckily for you, the month of Phagun has ushered in. Sleep not, get up. (2)

इंद्री भोग चुरावत चित को ।
सहज सहज उनको तज भाग ॥ ३ ॥

Sensual pleasures beguile your mind and attention.
Discard them easily and gradually. (3)

सुरत अबीर गुलाल शब्द का ।
प्रेम रंग ले गुरु पद लाग ॥ ४ ॥

With the Abir of Surat, the Gulal of Shabd and the
colour of love, proceed to Guru Pad (region of Guru,
Trikuti). (4)

हाँ से चल पहुँची दस द्वारे ।
करम भरम सब दीन्हे त्याग ॥ ५ ॥

From there, go to Das-wán-dwár, and cast off all
Karam and Bharam. (5)

भँवरगुफा होय पहुँची सतपुर ।
मुरली बीन सुनावत राग ॥ ६ ॥

Passing through Bhanwargupha, reach Sat Lok.
You will hear the melodious sounds of the flute and
the harp. (6)

राधास्वामी चरन परस
हिल मिल कर ।
गावत मंगल राग ॥ ७ ॥

**Touch the Holy Feet of Radhaṣoami. Sing the
song of thanks-giving. (7)**

Chapter 12

GURU PURNIMA

(1)

गुरु की कर हम दम पूजा ।
गुरु समान कोइ देव न दूजा ॥ १ ॥

Worship Guru every moment. There is no deity equal to Him. (1)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 18, Shabd 2]

गुरु चरन सेव नित करिये ।
तन मन गुरु आगे धरिये ॥ २ ॥

Attend on the Holy Feet of Guru. Sacrifice your body and mind to Him. (2)

गुरु दरस करो आँखन से ।
गुरु बचन सुनो सर वन से ॥ ३ ॥

Have His Darshan with your eyes. Listen to His Bachans with your ears. (3)

गुरु के बल मन को मारो ।
गुरु के बल काल सँहारो ॥ ४ ॥

By the strength of Guru, subdue your mind. By the help of Guru, kill Kal. (4)

गुरु ब्रह्म रूप धर आये ।
गुरु पारब्रह्म गति आये ॥ ५ ॥

Guru came here as Brahm. He explained the status of Par Brahm. (5)

गुरु सत्तनाम पद खोला ।
गुरु अलख अगम को तोला ॥ ६ ॥

Guru revealed Satnam Pad and gave clue to Alakh and Agam. (6)

गुरु रूप धरा राधास्वामी ।
गुरु से बड़ नहीं अनामी ॥ ७ ॥

Radhasoami assumed the form of Guru. The Nameless and Impersonal Supreme Being is not superior to Guru. (7)

(2)

सतगुरु का नाम पुकारो ।
सतगुरु को हियरे धारो ॥ १ ॥

Utter the Name of Sat Guru. Enshrine Sat Guru in your heart. (1)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 18, Shabd 5]

सतगुरु का करो भरोसा ।
फिर करो न कुछ अफ़सोसा ॥ २ ॥

Have trust and reliance on Sat Guru. And then you need not feel dejected. (2)

सतगुरु तोहि छिन छिन पोसें ।
हँगता तेरी सब विधि खोसें ॥ ३ ॥

Sat Guru will protect and nourish you every moment. He will remove your arrogance. (3)

तू कर उन चरनन होशें ।
सतगुरु से मत कर रोसें ॥ ४ ॥

Always remember the Holy Feet of Sat Guru. Do not be displeased with Him. (4)

सतगुरु गति अब सुन मो से।
कहि जात न रंचक मुंह से॥५॥

Now hear about the status of Sat Guru from me, although words are too inadequate to give even the remotest idea of His power and eminence. (5)

दसवें में खैचें नौ से।
फिर एक करें तोहि दो से॥६॥

He will pull you out of the nine apertures and seat you at the tenth. There, your duality will be over. (6)

शब्दा रस तोहि पिलावें।
जमपुर से फेर बचावें॥७॥

He will give you the drink of the nectar of Shabd and save you from the torments of hell. (7)

घर अगम तोहि दरसावें।
मारग सब तोहि लखावें॥८॥

He will unfold the secrets of the inaccessible region and give out all the details of the path. (8)

जो संगत उनकी करते ।
सो जग से कभी न डरते ॥ ६ ॥

Those who associate with Sat Guru, are never afraid of the world. (9)

जो बेमुख गुरु से फिरते ।
सो भौसागर में गिरते ॥ १० ॥

Those who are antagonistic to Guru, drown in the ocean of worldly existence. (10)

चौरासी चक्कर खावें ।
फिर जन्म जन्म दुख पावें ॥ ११ ॥

They wander in the cycle of transmigration, suffering pain in every life. (11)

तुम सोचो अपने मन में ।
कोई नाहिं गुरु सम जग में ॥ १२ ॥

You should ponder over the matter. There is none equal to Guru in the whole world. (12)

जिन जिन गुरु भक्ती धारी ।

सो पहुँचे निज दर बारी ॥ १३ ॥

Those who take to Guru Bhakti (devotion to Guru),
secure access to Nij Darbár (Real Home). (13)

गुरु भक्ति न जिन को प्यारी ।

तिन जीती बाज़ी हारी ॥ १४ ॥

Those who do not hold Guru Bhakti dear are
losers and beaten, even after having won the game. (14)

[To be blessed with the human life is tantamount
to winning the game. And to waste it by not
applying it to Sat Guru Bhakti, is losing the game.]

गुरु चरनन आशिक होना ।

यह बात बड़ी क्या कहना ॥ १५ ॥

It is a great thing to be a lover of the Holy Feet of
Guru. It cannot be described in word. (15)

गुरु लगें जिसे अति प्यारे ।

तिन कुल कुटुम्ब सब तारे ॥ १६ ॥

Those who love Guru very dearly, are instrumental in getting salvation for all their kith and kin. (16)

धन पिता मात उन जन के।
जिन भक्ति करी कुल तज के॥ १७ ॥

Blessed are the parents of those who, renouncing everything, engage in Guru Bhakti. (17)

जिन सही मलामत जग की।
तिन मिली रास सुख घर की॥ १८ ॥

Those who patiently put up with the calumny of worldly people, are recipients of happiness. (18)

जो कुल लाज जगत से डरे।
गुरु भक्ती से वह पुनि गिरे॥ १९ ॥

Those who value worldly honour and fame, will fail to perform Guru Bhakti. (19)

सूरा रन से कभी न टरे।
सती सदा मुरदे सँग जरे॥ २० ॥

A warrior does not turn back from the battle-field. A faithful wife burns herself on her husband's pyre. (20)

रण छोड़े कायर कहलाय ।
सती फिरे भंगी घर जाय ॥ २१ ॥

If the warrior turns away, he is dubbed a coward.
If the faithful wife turns back from the cremation
ground, she will be born as a scavenger in her next
birth. (21)

पपिहा अपना पन नहिं त्यागे ।
जले पतंगा जोती आगे ॥ २२ ॥

The bird Papíhá does not break its vow. A moth
consigns itself to the flame. (22)

मछली को जैसे जल धारा ।
गुरुमुख को सतगुरु अस प्यारा ॥ २३ ॥

As water is dear to fish, so is Sat Guru to the
Gurumukh. (23)

जिन पर बख्शिष गुरु की होई ।
गुरुमुख ऐसा बिरला कोई ॥ २४ ॥

Verily, a devotee of such a high order is a rare
find. He is the recipient of Guru's favour in full
measure. (24)

राधास्वामी कही बनाय ।
सेवक को गुरु दिया जगाय ॥ २५ ॥

Radhasoami says that Guru Himself will come to awaken such a devotee. (25)

(3)

गुरु ध्यान धरो तुम मन में ।
गुरु नाम सुमिर छिन छिन में ॥ १ ॥

Enshrine the form of Guru in your heart. Utter the Name of Guru every moment. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 18, Shabd 3]

गुरु ही गुरु गावो भाई ।
गुरु ही फिर होयँ सहाई ॥ २ ॥

Sing Guru and Guru alone. He will then help you. (2)

जितने पद ऊँचे नीचे ।
गुरु बिन कोइ नाही पहुँचे ॥ ३ ॥

Without Guru, nobody can reach any stage high or low. (3)

गुरु ही घट भेद लखाया।

गुरु ही सुन शिखर चढ़ाया ॥ ४ ॥

It is the Guru who revealed to me the secrets of higher regions, and raised my Surat to Sunn. (4)

महासुन्न भी गुरु दिखलाई।

गुरु भँवरगुफा दरसाई ॥ ५ ॥

Guru enabled me to behold the spectacles of Mahá-sunn and Bhanwar-guphá. (5)

गुरु सत्तलोक पहुँचाया।

गुरु अलख अगम परसाया ॥ ६ ॥

Guru took me to Sat Lok, and then enabled me to meet Alakh Purush and Agam Purush. (6)

गुरु ही सब भेद बखाना।

गुरु से राधास्वामी जाना ॥ ७ ॥

Guru gave out all the secrets. It is through Guru that I came to know of the secrets of the Supreme Father Radhasoami. (7)

(4)

गुरु चरन पकड़ दृढ़ भाई ।
गुरु का संग करो बनाई ॥ १ ॥

Cling fast to the Holy Feet of Guru, and associate with Him. (1)

[*Sar Bachan Radhasoami Poetry, Part I,*
Bachan 18, Shabd 4]

गुरु बचन करो आधार ।
गुरु दरस निहारो सारा ॥ २ ॥

Let the discourses of Guru be your support and sustenance. Intently gaze at Guru's countenance. (2)

गुरु की गति अगम अपारा ।
गुरु अस्तुति करो सँवारा ॥ ३ ॥

The status of Guru is very high. Sing the hymn of His praises. (3)

गुरु राखो हिरदे माहीं ।
तो मिटे काल परछाहीं ॥ ४ ॥

Enshrine Guru in your heart so that Kal's influence may be effaced. (4)

भोगों की आसा त्यागो ।

मन्सा तज जग से भागो ॥ ५ ॥

Give up Ásá and Mansá (desire and longing) for sensual enjoyments and run away from the world. (5)

आसा गुरु शब्द लगाओ ।

मन्सा गुरु पद में लाओ ॥ ६ ॥

Cherish desire and longing for Guru's Shabd and Holy Feet. (6)

आसा और मन्सा मोड़ी ।

मन इन्द्री गुरु में जोड़ी ॥ ७ ॥

Turn your desires and inclinations from the pleasures and objects of the world, and apply your mind and senses to the Guru. (7)

दिन रात रहे गुरु ध्याना ।

गुरु बिन कोइ और न जाना ॥ ८ ॥

Remember Guru all day and night. Remember none else but Guru. (8)

गुरु स्वाँस गिरास न बिसरे ।
तू पल पल गा गुरु जस रे ॥ ६ ॥

Even while breathing and eating do not forget Guru. Sing the praises of Guru every moment. (9)

गुरु हैं हितकारी तेरे ।
गुरु बिन कोइ मित्र न है रे ॥ १० ॥

Guru is your benefactor. Save Guru none is your friend. (10)

गुरु फंद छुड़ावें जम के ।
गुरु मर्म लखावें सम के ॥ ११ ॥

Guru will save you from the noose of Jama. Guru will impart to you the secrets for securing true happiness. (11)

भौजल से पार उतारें ।
छिन छिन में तुझे सँवारें ॥ १२ ॥

Guru will take you across the ocean. He will take care of you every moment. (12)

ज्यों निज अंडा सेवे कच्छा ।
 त्यों गुरु राखें तेरी पच्छा ॥ १३ ॥

Guru will look after you, in the manner, a tortoise hatches its eggs. (13)

गुरु सम और नहीं को रक्षक ।
 कुल कुटुंब सब जानो तक्षक ॥ १४ ॥

There is no saviour like Guru. Family and kinsmen are all like snakes. (14)

ताते गुरु को कभी न छोड़ो ।
 कनक कामिनी से मन मोड़ो ॥ १५ ॥

Therefore, never forsake the company of Guru. Turn your mind away from wealth and women. (15)

गुरु की भक्ति सदा सुखदाई ।
 गुरु बिन मन बुधि भी दुखदाई ॥ १६ ॥

Guru Bhakti (devotion to Guru) always confers happiness. Without Guru, even your own mind and intellect bring you pain and sorrow. (16)

गुरु विश्वास चित्त में धरो ।
गुरु परशाद जगत से तरो ॥ १७ ॥

Have faith in Guru. Swim across the world by the blessing of Guru. (17)

मान मोह मद गुरु सब हरें ।
काम क्रोध भी तुझ से डरें ॥ १८ ॥

Guru will remove your vanity, infatuation and arrogance. Desire, passion and anger will become afraid of you. (18)

लोभ लहर सब देयँ निकारी ।
माया ममता बाजी हारी ॥ १९ ॥

By the grace of Guru, greed and avarice will be cast off, and Máya and Mamtá will be vanquished. (19)

तुझ से जीत सके नहिं कोई ।
गुरु का बल जो मन में होई ॥ २० ॥

If you rely upon Guru, no one can get an upper hand over you. (20)

गुरु से पावे नाम रसायन।
घट से भागे तृष्णा डायन॥२१॥

You will receive the alchemy of Nám from Guru. The witch of desire will run away. (21)

गुरु चरनामृत गुरु परसादी।
प्रीत सहित ले मिटे उपाधी॥२२॥

Take Guru's Charnámrit and Prashád with love; all troubles will be over. (22)

गुरु पै तन मन दोनों वारो।
हिरदे में गुरु रूप निहारो॥२३॥

Sacrifice your body and mind before Guru. Behold the form of Guru in your Hridaya (heart). (23)

गुरु हैं दाता गुरु हैं दानी।
गुरु आराधो छिन छिन प्रानी॥२४॥

Guru is the giver. Guru is bountiful. Worship Guru every moment. (24)

सत्तपुरुष सतनाम गुरु हैं ।
अलख रूप और अगम गुरु हैं ॥ २५ ॥

Guru is Satnám Sat Purush. Guru is also Alakh Purush and Agam Purush. (25)

राधास्वामी गुरु का नाम ।
निज पद पाय करो बिसराम ॥ २६ ॥

Radhasoami is the Name of Guru. By worshipping Guru, attain Nij Pad (Original Abode) and enjoy eternal and perfect bliss. (26)

गुरु सब विधि हैं अंतर जामी ।
गावो ध्यावो राधास्वामी ॥ २७ ॥

Guru is Antarjāmī¹ in every way. Sing the praises of and contemplate the form of RADHASOAMI. (27)

1 Antarjami = Knower of the inner parts or the heart. Knower of the interior. Providence. Deity. Pervading the inner parts. The Supreme Spirit. The Supreme-Spirit guiding and regulating the creation below, checking and regulating the internal feelings.

(5)

गुरु प्यारे चरन मन भावन ।
 हिये राखूँ बसाय (छिपाय) ॥ टेक ॥
 सुन सुन बचन गुरु प्यारे के ।
 संशय भरम सब गये नसाय ।
 मन भाव बढ़ाय ॥ १ ॥

The Holy Feet of my Beloved Guru captivate my mind. I enshrine them in my heart. As I hear the discourses of the Beloved Guru, all my doubts and delusions melt away, and my love is enhanced. (1)

[Prem Bani Radhasoami, Part 3,

Bachan 18, Shabd 10]

चरन सरन की महिमा जानी ।
 मन और सूरत रहे लुभाय ।
 दृढ़ लगन लगाय ॥ २ ॥

As I realize the importance of the Saran of His holy feet, my mind and Surat are attracted to them, imbued with deep love and affection. (2)

चरन भेद ले धारा ध्याना ।
 नित प्रति रस और आनन्द पाय ।
 निज भाग सराय ॥ ३ ॥

Understanding the eminence of the Holy Feet, I perform Dhyān, and get bliss and happiness every day. I praise my good luck. (3)

गुरु चरनन सम और न प्यारा ।
 बारम्बार उन्ही में धाय ।
 मन सुर्त हरखाय ॥ ४ ॥

Nothing is as dear to me as the Holy Feet of Guru. Again and again I rush towards them. My mind and Surat are then delighted. (4)

राधास्वामी मेहर की क्या कहूँ महिमा ।
 सहज लिया मोहिं चरन लगाय ।
 सब बन्द छुड़ाय ॥ ५ ॥

How can I praise the grace and mercy shown to me by Rādhasoami ! He easily attracted me to the Holy Feet and freed me from all bondages. (5)

(6)

गुरु प्यारे की छबि मन मोहन ।
 रही नैनन छाये ॥ टेक ॥
 जब से मैं पाये गुरु प्यारे के दरशन ।
 हिरदे में रही प्रीत समाय ।
 मन अति अकुलाय ॥ १ ॥

The captivating countenance of my Beloved Guru dwells in my eyes. Ever since I had His Darshan, my heart has been full of love for Him and my mind has remained restless seeking to be near Him. (1)

[Prem Bani Radhasoami, Part 3,
 Bachan 18, Shabd 11]

बार बार दरशन को धावत ।
 बिन दरशन रहे अति घबराय ।
 कहीं चैन न पाय ॥ २ ॥

Again and again I rush for His Darshan. Without Darshan, I become very much upset and find no peace anywhere. (2)

ऐसी दशा देख गुरु प्यारे ।
 निज सतसँग में लिया मिलाय ।
 घट प्रेम बढ़ाय ॥ ३ ॥

Observing my plight, the Beloved Guru drew me to His Satsang and enhanced my love within. (3)

तन मन इन्द्री शिथल हुए अब ।
 दरशन रस ले रहे तृप्ताय ।
 जग भाव भुलाय ॥ ४ ॥

My body, mind and senses have now completely relaxed. They remain satiated in the bliss of Darshan, giving up all regard for the world. (4)

गुरु स्वरूप अब बसा हिये में ।
 हर दम गुरु का ध्यान धराय ।
 कभी बिसर न जाय ॥ ५ ॥

The image of Guru is now implanted in my heart. All the time, I remain engaged in the contemplation of His form. I can never forget His charming countenance. (5)

प्रीत प्रतीत बड़ी गुरु चरनन ।
 गुरु सम जग में कोई न दिखाय ।
 रही महिमा गाय ॥ ६ ॥

My love for, and faith in, the Holy Feet of Guru are getting enhanced. None in the world seems to me to be equal to Him. I keep on singing His praises. (6)

राधास्वामी मेहर से घट पट खोला ।
 धुन सँग सूरत अधर चढ़ाय ।
 दई घर पहुँचाय ॥ ७ ॥

Radhasoami, in His grace and mercy, removed my internal barriers. He elevated my Surat along the current of Shabd and took me to my True Home. (7)

(7)

गुरु प्यारे का सहल सुहावन ।
 कस देखूं जाय ॥ टेक ॥
 गुरु बिन कोई भेद न जाने ।
 उनका संग अब करूं बनाय ।
 हिये उमंग जगाय ॥ ९ ॥

Most lovely and pleasant is the mansion of the Beloved Guru. How am I to go and behold it ? Its whereabouts are known to none other than Guru. I now, therefore, remain in His company all the time, awakening love and yearning in my heart. (1)

[Prem Bani Radhasoami, Part 3,
 Bachan 18, Shabd 8]

सुन सुन देश की महिमा भारी।
मन में दिन दिन प्रीत बढ़ाय।
विरह हिये रही छाये॥ २ ॥

Hearing of the great glory of Guru's region, I enhance love within me day by day. Yearning pervades my heart. (2)

इंद्री भोग नहीं अब भावें।
मन में रहे नित दरद समाय।
पिया पीर सताय॥ ३ ॥

Sensual pleasures no longer have any charm for me. My mind is full of anguish all the time and I am pricked by the pangs of separation from the Beloved. (3)

बिन गुरु कौन दवा करे मेरी।
मेहर से दें वे सुरत चढ़ाय।
धुन शब्द सुनाय॥ ४ ॥

Who but Guru can cure me ? He alone, in His grace, can elevate my Surat and enable me to listen to the resounding of Shabd within. (4)

विमल बिलास लखे अंतर में ।
 तब तन मन कुछ शांति धराय ।
 घट पाट खुलाय ॥ ५ ॥

I shall witness pure and unalloyed acts of grace within me and then only will my body and mind have some peace and comfort and my internal barriers will be removed. (5)

कँवल कँवल की लीला न्यारी ।
 मेहर दया से निरखूं जाय ।
 अति आनंद पाय ॥ ६ ॥

By grace and mercy, I shall behold the delightful and unique activities going on in one Kanwal (a lotus, an inner centre) after another, and shall get immense bliss and happiness. (6)

विनय करूं राधास्वामी चरनन में ।
 बेग देओ मेरा काज बनाय ।
 हिये दया उमगाय ॥ ७ ॥

I pray at the Holy Feet of Radhasoami. "Have pity on me and accomplish my task soon". (7)

(8)

गुरु प्यारे की चाल अनोखी।
 जग से न्यारी ॥ टेक ॥
 बाहरमुख जग का परमारथ।
 नकल से मेल मिला री।
 नहीं असल सम्हारी ॥ १ ॥

Unique are the ways of the Beloved Guru. They are so different from worldly ways. Worldly Parmarth is inclined outward. It unites with the fake and the unreal and does not care for the real and the genuine. (1)

[Prem Bani Radhasoami, Part 3,
Bachan 18, Shabd 3]

अंतरमुख जो करते करनी।
 पिंड के पार न जा री।
 सतपद नहिं पा री ॥ २ ॥

The internal practices which worldly Parmarth enjoins do not enable one to go beyond Pind and one can never reach the region of Sat. (2)

संत देश ऊँचे से ऊँचा।
 पिंड अंड ब्रह्मांड निहारी।
 तिस पार सिधारी ॥ ३ ॥

The region of Sants is higher than the highest. One has to proceed beyond Pind, And and Brahmand, after witnessing these regions. (3)

सुरत शब्द मारग समझावें।
 मन और सूरत अधर चढ़ावें।
 सुन धुन झनकारी ॥ ४ ॥

He explains the path of Surat Shabd, and elevates the mind and Surat to higher regions by enabling one to listen to the ringing of Shabd within. (4)

जो जिव राधास्वामी सरनी आये।
 मेहर दया से पार लगाये।
 हुए महा सुखियारी ॥ ५ ॥

Radhasoami, in His grace and mercy, ferries across the Jivas who take refuge under Him; they become extremely happy. (5)

Part VII
Chapter 13
OTHER OCCASIONS
HOUSE-WARMING CEREMONY

(1)

जीव चिताय रहे राधास्वामी।
सतपुर निजपुर अगम अधामी^१॥ १ ॥

Radhasoami, who dwells in Sat Lok and Radhasoami Dhám and Anámí Pad, is awakening the Jivas. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 6, Shabd 22]

भाग उदय उन जीवन भारी।
राधास्वामी जिन घर चरन पधारी॥ २ ॥

Blessed are they in whose house Radhasoami has set His feet. (2)

कौन कहे महिमा इस औसर^२।
हारे ब्रह्मा विष्णु महेशर॥ ३ ॥

Who can describe the glory of this occasion ?
Brahmá, Vishnu and Mahesh are vanquished. (3)

इक इक जीव काज किया अपना ।
गुरु आरत कर हुए अति मगना ॥ ४ ॥

Jívas accomplish their task and become happy by
performing the Arti of Guru. (4)

गुरु संग हंस फ़ौज चल आई ।
कर सन्मान^१ हार पहिनाई ॥ ५ ॥

With Guru has come a host of Hansas (worthy
and gifted souls). They are all welcomed and
garlanded. (5)

भोजन वस्त्र देख सब हरखे ।
अति कर प्रीत भाव इन परखे ॥ ६ ॥

They are all pleased with the food and dresses
they are offered. They appreciate the feeling and
sentiments of love and affection (6)

हुए प्रसन्न सतगुरु अविनाशी ।
दिया दान किया सतपुर बासी ॥ ७ ॥

The true and perfect Sat Guru is pleased with the service and devotion of Jivas. He grants them admission to Sat Lok. (7)

अन धन और संतान भोग रस ।

जगत भोग और मिला जोग रस ॥ ८ ॥

The disciple gets worldly prosperity, i.e., plenty of food and wealth and off-spring or progeny and the pleasures of the world alongwith spiritual progress. (8)

पर किरपा सतगुरु अस रहई ।

मोह न व्यापे जग नहिं फंसई^१ ॥ ९ ॥

Such, however, is the grace of Sat Guru that no attachment is felt for the world and the disciple does not get entangled in it. (9)

रहे सुरत निरमल गुरु साथ ।

शब्द मिले रहे चरनन माथा ॥ १० ॥

His Surat remains pure in the company of Guru with his attention steadfastly fixed at the Holy Feet. A contact is established with Shabd. (10)

अपनी दया से गुरु दियो दाना ।

सेवक तो कुछ माँग न जाना ॥ ११ ॥

Guru, out of His Dayá bestows all these gifts. The disciple knows not what to pray for . (11)

दया करें जब सतगुरु अपनी।
बिना माँग करवावें करनी॥ १२॥

When Sat Guru showers His grace, He enables the devotee to perform devotional exercises even without his asking for it. (12)

नाम अनाम पदारथ न्यारा।
सो सतगुरु दीन्हा कर प्यारा॥ १३॥

The unique gift of Nám and Anám has been bestowed by Sat Guru Himself in His love. (13)

अब देवे को कुछ न रहाई।
सतगुरु ही तेरे हुए भाई॥ १४॥

Nothing now remains to be given. Oh brother! Sat Guru Himself is now yours. (14)

राधास्वामी कहा बनाई।
सदा रहे सतनाम सहाई॥ १५॥

Radhasoami pronounces this benediction that True Name may ever help and protect you. (15)

(2)

गुरु चरन गिरह मेरे आये।
भाग मेरे सोते दिये जगाये॥ १॥

My dormant fortune to arouse, Guru's feet have
graced my house. (1)

[*Sar Bachan Radhasoami Poetry, Part 2,*
Bachan 28, Shabd 5]

पौद मेरी सूखी हरी कराये।
देश मेरा सूना आन बसाये॥ २॥

My withering sapling has become green and
blooming. My ruined and desolate habitation has
again begun to show signs of life and activity. (2)

कहूँ क्या आनंद उर न समाये।
फूलती फिरूँ देह बिसराये॥ ३॥

My joy knows no bounds. All hilarious, I roam
about, unmindful of my physical body. (3)

गुरु सँग सतसंगी चल आये।
हंस आकाशी देख लजाये॥ ४॥

With Guru came Satsangis. The Hansas of the celestial regions bear no comparison with them. (4)

अजब यह औसर कहा न जाये।
देव और मुनि जन गये लुभाये ॥ ५ ॥

Unique is the occasion. Gods and holy men are tempted by it. (5)

कोटि तेतीसों रहे पछताये।
दरस नहिं पाया रहे भुलाये ॥ ६ ॥

Thirtythree crores of gods regret that they did not have Darshan of Radhasoami Dayal. They are in a state of delusion. (6)

आरती ऐसी कौन सुनाये।
अगम गति संत कौन कह गाये ॥ ७ ॥

Who can sing such an Ártí ? Who can describe the unattainable position and status of Sants ? (7)

निरंजन जोत थके गुन गाये।
ओं और अक्षर भेद न पाये ॥ ८ ॥

Niranjan and Jyoti were wearied and tired. Om and Akshar did not get the secret of Radhasoami. (8)

सोहँ सतनाम राह में आये।
अलख और अगम द्वार पर छाये ॥ ६ ॥

Sohang and Sat Nam are on the way of Radhasoami Dham, and Alakh and Agam are at its door. (9)

महल राधास्वामी ऊंच दिखाये।
कहन में शोभा बरनी न जाये ॥ १० ॥

The Mansion of RADHASOAMI is Most High. Its majestic grandeur passes description. (10)

बिना गुरु भेदी कौन लखाये।
सुरत बिन शब्द कभी नहीं जाये ॥ ११ ॥

Without Guru who can enable us to perceive It and who is there who knows all these secrets ? Without Shabd, Surat can never go there. (11)

पलँग पर बैठे सतगुरु आये।
आरती अद्भुत लीन सजाये ॥ १२ ॥

Sat Guru has graciously taken His seat on Palang (bed). I perform His Arti. (12)

द्वार सब घट के गये खुलाये।

विहंगी सुरत चढ़ी गुन गाये॥ १३ ॥

Doors to the heavenly spheres have opened within me. My Surat soars higher and higher up like a swift-winged bird. (13)

दया अस कीन्ही राधास्वामी आये।

पड़ी मैं उनके चरनन धाये॥ १४ ॥

Radhasoami showers His Dayá (grace and mercy) upon me. I rush and fall at His Holy Feet. (14)

प्रेम और प्रीत लगी अधिकाये।

नहीं सुध तन मन गई भुलाये॥ १५ ॥

Love and affection are enhanced immensely, rendering me oblivious of body and mind. (15)

(3)

सरवी री क्या भाग सराहे री॥टेक॥

चरन कँवल गुरु दीन दयाला।

घर मेरे आए री॥ १ ॥

O Sakhi (friend) ! How am I to praise my great good fortune ? The lotus feet of the merciful Guru, have graced my home. (1)

[Prem Bani Radhasoami, Part I,
Bachan 7, Shabd 34]

दया दृष्टि से मुझको हेरा ।
मोहिं चरन लगाए री ॥ २ ॥

In His grace, He has sought me out and drawn me to His Holy Feet. (2)

सतगुरु मेरे परम उदारा ।
क्या महिमा गाए री ॥ ३ ॥

My Sat Guru is supremely generous. How can I sing His glory ? (3)

सेवा कर दरशन कर उनके ।
मेरे भाग जगाए री ॥ ४ ॥

By performing His Sewa and having His Darshan, I awaken my good luck. (4)

सुरत शब्द मारग अति पूरा ।
मोहिं भेद बताए री ॥ ५ ॥

The path of Surat Shabd Yoga is absolutely perfect and He has been pleased to acquaint me with the secrets thereof. (5)

प्रीत प्रतीत हिये में बाढ़ी ।
 मैं चरन धियाए री ॥ ६ ॥

Love and faith have increased in my heart. I contemplate His Holy Feet. (6)

सतगुरु आरत करूं सजाई ।
 अब उमंग उठाए री ॥ ७ ॥

I now arouse great ardour and zeal within me to perform Sat Guru's Arti with all necessary paraphernalia. (7)

सुरत का थाल निरत की जोती ।
 मैंने लीन जगाए री ॥ ८ ॥

I have prepared the platter of Surat and kindled the flame of Nirat. (8)

भाँति भाँति के सायाँ लाई ।
 गुरु आगे आन धराए री ॥ ९ ॥

I bring variegated articles of Arti and place them before Guru. (9)

उमंग उमंग कर सम्मुख आई ।
उन आरत गाए री ॥ १० ॥

With yearning and love, I come before Him and sing His Arti. (10)

मेहर हुई धुन अनहद जागी ।
घंट बजाए री ॥ ११ ॥

He bestows His mercy on me and Anhad Shabd starts resounding within me. I hear the sound of the bell. (11)

गढ़ त्रिकुटी अब चढ़ कर पहुँची ।
गुरु दरशन पाए री ॥ १२ ॥

I now ascend further and reach the fort of Trikuti, where I get Darshan of Guru. (12)

सुन्न सिखर चढ़ भँवरगुफा लख ।
सतपुर बीन बजाए री ॥ १३ ॥

Then, ascending to Sunn and, thereafter, passing through Bhanwargupha, I listen to the sound of the Bín (harp) in Sat Pur (Sat Lok). (13)

अलख अगम को निरखत निरखत ।
राधास्वामी दरशन पाए री॥ १४ ॥

Finally, after beholding Alakh Lok and Agam Lok, I get Darshan of Radhasoami. (14)

राधास्वामी मेहर करी अब भारी ।
मोहिं लिया अपनाए री॥ १५ ॥

Radhasoami bestows immense mercy on me and graciously makes me His own. (15)

(4)

मेरे हिये में बजत बधाई ।
संत संग पाया रे॥ १ ॥

My heart is in a state of delight and revelry for I have been blessed with the company of a Sant. (1)

[Prem Bani Radhasoami, Part III,
Bachan 21, Shabd 1]

ढूँढ फिरी जग में बहुतेरा।
भेद कहीं नहिं पाया रे॥२॥

I have searched a lot in the world, but nowhere could I get the whereabouts of the Beloved. (2)

संत मता अति ऊँचा गहिरा।
बेद कतेब न जाना रे॥३॥

Sant Mat is profoundly sublime. The Vedas and other revealed books know nothing about it. (3)

बड़ भागी कोई बिरले प्रेमी।
तिनको मर्म जनाया रे॥४॥

Only to some highly fortunate and rare devotees have the secrets of Sant Mat been revealed. (4)

राधास्वामी मेहर से जीव उबारें।
उन महिमा अगम अपारा रे॥५॥

Radhasoami, in His grace, is redeeming Jivas. Infinitely great is His glory and eminence. (5)

(5)

आज बधावा राधास्वामी गाऊँ ।
चरन कँवल गुरु प्रेम बढ़ाऊँ ॥ १ ॥

To-day I sing the praises of Radhasoami in profound thankfulness. I enhance my love for the Lotus Feet of Guru. (1)

[Sar Bachan Radhasoami Poetry, Part 1,
Bachan 4, Shabd 2]

हरख अधिक अब हिये समाऊँ ।
राधास्वामी रूप चित्त में लाऊँ ॥ २ ॥

I am now filled with immense happiness. I have fixed the Rúp (Form) of Radhasoami in my heart. (2)

आज दिवस मेरा भाग अनोखा ।
दरशन राधास्वामी मन को पोखा ॥ ३ ॥

I am to-day favoured with a unique fortune. The Darshan of Radhasoami has nursed my mind. (3)

सतगुरु पूरे अंग लगाया ।
राधास्वामी अजरज खेल दिखाया ॥ ४ ॥

The perfect Sat Guru has embraced me. Radhasoami has showed me a unique spectacle. (4)

बाजत घट में अनहद तूरा।
राधास्वामी २ खुला जहूरा ॥ ५ ॥

Anhad Shabd resounds within me. The glory of Radhasoami has dawned upon me. (5)

जगा भाग मेरा अति गंभीरां।
राधास्वामी नाम कहत मन धीरा ॥ ६ ॥

My most profound and sublime luck has awakened. My mind now feels elated on uttering RADHASOAMI Nám. (6)

खुल गये बज्र किवाड़ अर्श के।
दर्शन पाये राधास्वामी पुर्ष के ॥ ७ ॥

The massive doors to Chaitanya Ákash (Chidákash) have opened for me. I have got Darshan of Radhasoami. (7)

शोभा अधिक कहाँ लग भाखूँ।
राधास्वामी मूरत नैनन ताकूँ ॥ ८ ॥

How should I describe His majestic grandeur ? I gaze at Radhasoami with my eyes wide open. (8)

दरस आधार जिऊँ छिन छिन में ।
राधास्वामी गुन गाऊँ पल पल में ॥ ६ ॥

I am sustained by Darshan all the time. I sing praises of Radhasoami every moment. (9)

गुन गावत मन होत हुलासा ।
राधास्वामी चरन बँधी मम आसा ॥ १० ॥

Singing His praises, my mind is highly exhilarated. I now fondly cherish the hope of attaining the Holy Feet of Radhasoami. (10)

मीन मगन जस जल के माहीं ।
राधास्वामी सरन छुटत अब नाहीं ॥ ११ ॥

I am as happy in the company of Radhasoami as a fish is in water. I cannot leave His refuge. (11)

केल करूँ नित उनके संग ।
राधास्वामी किये भरम सब भंगा ॥ १२ ॥

I always play with Radhasoami. He has removed all delusions and illusions. (12)

निरमल होय चरन लिपटानी ।

राधास्वामी गति अति अगम बखानी ॥ १३ ॥

Purified, I stick fast to the Holy Feet of Radhasoami, who is inaccessible and unapproachable. (13)

आनंद मंगल अब रहा छाई ।

राधास्वामी आगे गाऊँ बधाई ॥ १४ ॥

Festivity and rejoicing are going on all round. I merrily sing songs of thanksgiving before Radhasoami. (14)

अजब बधावा राधास्वामी गाया ।

उलट पलट राधास्वामी रिझाया ॥ १५ ॥

This is a unique song of thanksgiving, I have sung before Radhasoami. By withdrawing within from without I have won the pleasure of my Lord, Radhasoami. (15)

(6)

कौन करे आरत सतगुरु की ॥टेक॥
 ब्रह्मादिक सब तरस रहे हैं।
 मिली नहीं यह पदवी ॥ १ ॥

Who is fortunate enough to perform the Arti of Sat Guru ? Brahmá and all other gods are longing to get this opportunity; they could not have it. (1)

[Sar Bachan Radhasoami Poetry, Part 2,
 Bachan 28, Shabd 6]

कोटि तेतीसों राग बैरागी।
 इन्द्र मुनिंदर भटकी ॥ २ ॥

Thirtythree crores of gods and a host of householders and homeless wanderers, Indra and great sages are in a state of delusion. (2)

सतगुरु बिना खोज नहिं पाया।
 करम भरम बिच अटकी ॥ ३ ॥

Without meeting Sat Guru, they could not get the knowledge of the true Supreme Being. They remain entangled in rights and rituals. (3)

बड़े भाग जानो अब उन के ।
जिन को सरन परापत गुरु की ॥ ४ ॥

Verily, those are very lucky who are under the Saran (protection) of Sat Guru. (4)

गुरु समान समरथ नहिं कोई ।
जिन धुर घर की आन खबर दी ॥ ५ ॥

None is so powerful as Sat Guru who made His advent here to reveal the secrets of Dhur Ghar (Highest Abode). (5)

मेरे भाग बड़े अब जागे ।
मिल सतगुरु सँग आरत करती ॥ ६ ॥

It is now a matter of great good fortune for me that I have met Sat Guru. I perform His Arti. (6)

भाव भक्ति क्या क्या दिखलाऊँ ।
मैं सतगुरु बिन और न रखती ॥ ७ ॥

How should I express my Bháo and Bhakti (love and devotion) ? For me there is none but Sat Guru. (7)

गुरु की दया सहसदल पाया ।
त्रिकुटी चढ़ कर सुन्न परखती ॥ ८ ॥

By the grace and mercy of Guru, I secure access to Sahas-dal-kanwal. I ascend to Trikuti, and then to Sunn. (8)

महासुन्न और भँवरगुफा लख ।
सत्तलोक चढ़ अधिक हरखती ॥ ९ ॥

I see Mahá-sunn and Bhanwarguphá, and am much delighted to get in Sat Lok. (9)

अलख अगम दरसे पद दोनों ।
आगे राधास्वामी चरन परसती ॥ १० ॥

I behold both the regions of Alakh and Agam. Beyond them, I touch the Holy Feet of Radha-soami. (10)

Chapter 14

ENGAGEMENT/MARRIAGE

(1)

देव री सखी मोहिं उमँग बधाई।
अब मेरे आनँद उर न समाई ॥ १ ॥

O Sakhi (friend) ! Congratulate me heartily. My heart is now overflowing with joy. (1)

[Sar Bachan Radhasoami Poetry, Part I,
Bachan 4, Shabd 1]

छिन छिन हरखूँ पल पल निरखूँ।
छबि राधास्वामी मो से कही न जाई ॥ २ ॥

Again and again I gaze at Radhasoami and feel exhilarated. The elegance and beauty of His countenance is not possible for me to describe. (2)

आरत थाली लीन सजाई।
प्रेम सहित रस भर भर गाई ॥ ३ ॥

I have prepared a Thálí (platter) for performing Arti. Saturated with love, I am singing His praises. (3)

चरन सरन गुरु लाग बढाई ।
अधिक बिलास रहा मन छाई ॥ ४ ॥

My attachment to the Holy Feet of Guru has grown intense. I am filled with great joy. (4)

कहा कहूं यह घड़ी सुहाई ।
सुरत हंसनी गइ हैं लुभाई ॥ ५ ॥

I fail to describe how pleasant this auspicious occasion is ! The Surat Hansani¹ has been completely enamoured. (5)

शब्द गुरु धुन गगन सुनाई ।
अमी धार धुर से चल आई ॥ ६ ॥

The Shabd Guru has enabled me to hear the Dhun (sound) of Gagan (Trikuti). The current of Amí (Amrit, nectar) is coming from the highest region. (6)

रोम रोम और अँग अँग न्हाई ।
बरन बिनोद² कहूँ कस भाई ॥ ७ ॥

1 Feminine gender of Hansa.

2 आनन्द ।

My brother ! How am I to describe this merry-making ? Every part and pore of my body is drenched in bliss. (7)

लिख लिख कर कुछ सैन जनाई ।
जानेंगे मेरे जो गुरु भाई ॥ ८ ॥

However, I have given some idea in writing, which the disciples of my Guru alone will appreciate. (8)

रा धा स्वा मी कहत बनाई ।
चार लोक में फिरी है दुहाई^१ ॥ ९ ॥

Radhasoami announces that His sway prevails in all the four Loks (regions). (9)

सत्तनाम धुन बीन बजाई ।
काल बली अति मुरछा खाई ॥ १० ॥

The Bín (harp) of Satnám is sounded and the mighty Kal falls into a state of swoon. (10)

अलख अगम दोउ मेहर कराई ।
राधास्वामी राधास्वामी दरस दिखाई ॥ ११ ॥

Alakh and Agam shower grace and mercy on me. Radhasoami has graciously granted me His Darshan. (11)

(2)

आज बधावा राधास्वामी गाऊँ ।
चरन कँवल गुरु प्रेम बढ़ाऊँ ॥ १ ॥

Today I sing the praises of Radhasoami in profound thankfulness. I enhance my love for the Lotus Feet of Guru. (1)

[*Sar Bachan Radhasoami Poetry, Part 1,*
Bachan 4, Shabd 2]

हरख अधिक अब हिये समाऊँ ।
राधास्वामी रूप चित्त में लाऊँ ॥ २ ॥

I am now filled with immense happiness. I have fixed the Rúp (Form) of Radhasoami in my heart. (2)

आज दिवस मेरा भाग अनोखा ।
दरशन राधास्वामी मन को पोखा ॥ ३ ॥

I am today favoured with a unique fortune. The Darshan of Radhasoamí has nursed my mind. (3)

सतगुरु पूरे अंग लगाया ।
राधास्वामी अचरज खेल दिखाया ॥ ४ ॥

The perfect Sat Guru has embraced me. Radhasoami has showed me a unique spectacle. (4)

बाजत घट में अनहद तूरा ।
राधास्वामी राधास्वामी खुला ज़हूरा ॥ ५ ॥

Anhad Shabd resounds within me. The glory of Radhasoami has dawned upon me. (5)

जगा भाग मेरा अति गम्भीरा ।
राधास्वामी नाम कहत मन धीरा ॥ ६ ॥

My most profound and sublime luck has awakened. My mind now feels elated on uttering RADHASOAMI Nám. (6)

खुल गये बज्र किवाड़ अर्श के ।
दर्शन पाये राधास्वामी पुर्ष के ॥ ७ ॥

The massive doors to Chaitanya ákash (Chidákásh) have opened for me. I have got Darshan of Radhasoami. (7)

सोभा अधिक कहाँ लग भाखूँ ।
राधास्वामी मूरत नैनन ताकूँ ॥ ८ ॥

How should I describe His majestic grandeur ? I gaze at Radhasoami with my eyes wide open. (8)

दरस अधार जिऊँ छिन छिन में ।
राधास्वामी गुन गाऊँ पल पल में ॥ ९ ॥

I am sustained by Darshan all the time. I sing praises of Radhasoami every moment. (9)

गुन गावत मन होत हुलासा ।
राधास्वामी चरन बँधी मम आसा ॥ १० ॥

Singing His praises, my mind is highly exhilarated. I now fondly cherish the hope of attaining the Holy Feet of Radhasoami. (10)

मीन मगन जस जल के माहीं ।
राधास्वामी सरन छुटत अब नाहीं ॥ ११ ॥

I am as happy in the company of Radhasoami as a fish is in water. I cannot leave His refuge. (11)

केल करूँ नित उन के संग।
राधास्वामी किये भरम सब भंगा ॥ १२ ॥

I always play with Radhasoami. He has removed all delusions and illusions. (12)

निरमल होय चरन लिपटानी।
राधास्वामी गति अति अगम बखानी ॥ १३ ॥

Purified, I stick fast to the Holy Feet of Radhasoami, who is inaccessible and unapproachable. (13)

आनंद मंगल अब रहा छाई।
राधास्वामी आगे गाऊँ बधाई ॥ १४ ॥

Festivity and rejoicing are going on all round. I merrily sing songs of thanksgiving before Radhasoami. (14)

अजब बधावा राधास्वामी गाया।
उलट पलट राधास्वामी रिझाया ॥ १५ ॥

This is a unique song of thanksgiving, I have sung before Radhasoami. By withdrawing within from without I have won the pleasure of my Lord, Radhasoami. (15)

(3)

आज मेरे धूम भई है भारी ।
कहूँ क्या राधास्वामी रूप निहारी ॥ १ ॥

Today I am in a state of supreme exhilaration. How should I describe the Rúp (Form) of Radhasoami I have seen ? (1)

[Sar Bachan Radhasoami Poetry, Part 1,
Bachan 4, Shabd 3]

घाट अब हो गया सुखमन जारी ।
आरती राधास्वामी करूँ सँवारी ॥ २ ॥

The Sukhman (middle) current has begun to function. I perform Arti of Radhasoami. (2)

प्रेम रँग भीज गई सुर्त सारी ।
निस्तसँग राधास्वामी कीन पुकारी ॥ ३ ॥

My Surat is drenched in the colour of love. In the company of Nirat (the faculty of discernment), I now recite the Name RADHASOAMI. (3)

हुई जाय सुन में शब्द अधारी।
चरन में राधास्वामी माथ धरा री॥ ४ ॥

I go to Sunn and imbibe the Shabd resounding there. I place my forehead at the Holy Feet of Radhasoami. (4)

कहूँ क्या आरत गावत न्यारी।
लगी मोहिं राधास्वामी धुन अब प्यारी॥ ५ ॥

What a rare Arti (prayer) am I singing ! The reverberations of Radhasoami Nám have now become dear to me. (5)

अगम गत कैसे कोई बिचारी।
रीत कुछ राधास्वामी अचरज धारी॥ ६ ॥

How can one know of the most exalted status of Radhasoami ? Inscrutable are His ways ! (6)

छोड़ अब तन मन चढ़त अटारी।
जहाँ राधास्वामी तख्त बिछा री॥ ७ ॥

Freeing myself from the bondages of body and mind, I ascend to the eternal terrace of the most marvellous mansion of the Supreme Father Radhasoami Dayal, where lies His throne. (7)

टहल में रहती निस दिन ठाढ़ी ।
अमी रस राधास्वामी दीन अहारी ॥ ८ ॥

I wait upon Him day and night. Radhasoami has given me Ami-ras (nectar) for my sustenance. (8)

बड़ा अब भाग अपार जगा री ।
तेज राधास्वामी बहुत बढ़ा री ॥ ९ ॥

My most exalted fortune has now awakened. I have been enabled to see the majestic splendour of Radhasoami. (9)

कौन यह पावे घट उजियारी ।
दई राधास्वामी लाभ अपारी ॥ १० ॥

Who is lucky enough to get inner light ? Radhasoami has bestowed a great boon upon me. (10)

धुनन की होत सदा झनकारी ।
कीन राधास्वामी मोहिं अपना री ॥ ११ ॥

Shabds of heavenly regions are constantly resounding within me. Radhasoami has made me His own. (11)

इड़ा तज पिंगला खोज करा री ।
शिखर चढ़ राधास्वामी घोर सुना री ॥ १२ ॥

I discard the Shabd coming from Irá (left side) and search for the Shabd coming from Pinglá (right side). I ascend to Shikhar (top) and hear the reverberation of Radhasoami Nám. (12)

सोहँग में बंसी आन पुकारी ।
अजब गत राधास्वामी देखी न्यारी ॥ १३ ॥

I come to the region of Sohng (Bhanwarguphá) and hear the Bansí (flute). I get a clue to the unique status of Radhasoami. (13)

काल पुनि हारा कर्म कटा री ।
लगी ऐसी राधास्वामी नाम कटारी ॥ १४ ॥

The Holy word RADHASOAMI is such an effective dagger that Kal is vanquished and Karams are destroyed. (14)

सत्त सर गई सुरत पनिहारी।

भरी राधास्वामी गगरी भारी ॥ १५ ॥

The Surat-Panihári reaches Satt Sar (the lake of Sat, Truth, Spirituality). Radhasoami fills my Gagri (pitcher) to the full. (15)

[Panihari or Paniharin is a poetic expression for spirit entity. It suggests a village woman, usually newly married or a virgin carrying a pitcher or pitchers of water on her head at the crack of dawn. To keep balance, she walks with slow regular steps in a perfect rhythmic gait, looking extraordinarily beautiful and charming, while stepping on zigzag footpaths in green fields studded with pearls of dew amidst the twilight of the rising sun. The sight of a Paniharin feasts poetic eyes and is considered very auspicious. Paniharin stands for a true and perfect natural, beauty. The spirit entity on reaching spiritual regions, begins to attain its true Rup (form), uncontaminated with mind and matter.

हंसनी हो गई हंसन प्यारी।

पिया अब राधास्वामी नाम सुधा री ॥ १६ ॥

My Surat becomes a Hansani, beloved of the Hansas (denizens of Sat Lok). She drinks nectar of RADHASOAMI Nám. (16)

कहत मैं महिमा राधास्वामी हारी।
करी मैं आरत राधास्वामी सारी ॥ १७ ॥

I fail to describe the greatness of Radhasoami. I have performed Ártí of Radhasoami. (17)

(4)

आज हंगामये शादी का
गरम हो रहा देखो हर जा।
राधास्वामी की दया का
करो सब शुक्र अदा ॥ १ ॥

See how all places are agog with the tumult and excitement of marriage today. All should express their thankfulness for the grace and mercy of Radhasoami. (1)

[Prem Bani Radhasoami, Part 4,
Bachan 39, Shabd 14]

हंस और हंसनी
खुश हो के बधाई देते।
अर्श से भी चली आती है
खुशी की यह सदा ॥ २ ॥

Full of joy and delight, Hansas and Hansnis are offering congratulations. Feeling of happiness is being conveyed from the heavens, too. (2)

राधास्वामी की दया से
यह मुबारक जोड़ा ।
खुश रहे याद में चरनों के
करे मन को फिदा ॥ ३ ॥

By the grace and mercy of Radhasoami, may this blessed pair remain happy in the remembrance of the Holy Feet, and sacrifice their minds. (3)

(5)

आज आनंद रहा
मौज से चहुँ दिस छाई ।
राधास्वामी की रहे
सब मिल महिमा गाई ॥ ५ ॥

By Mauj, bliss pervades all round today. All sing the glory of Radhasoami in a chorus. (1)

मेहर से गुरु के मिला
ऐसा सुहावन संजोग ।
खुश हुए देख के
यह औसर सज्जन भाई ॥ २ ॥

By the grace and mercy of Guru, such a pleasant occasion has arisen, seeing which, all have become glad. (2)

शादियाने के लगे बाजे
चहूँ दिस बजने ।
राग और रागनी सुर संग
उमंग कर गाई ॥ ३ ॥

Nuptial music is being played all round. Many Rāgas and Rāgnís (modes of music) are being melodiously and enthusiastically sung. (3)

हर तरफ़ नारे खुशी के
लगे करने गुंजार ।
अर्श ने गरज गरज
बूँद अमी बरसाई ॥ ४ ॥

Expressions of joy and delight are echoing everywhere. The sky, too, roaring loudly, is showering nectar. (4)

उमँग उमँग हर कोई
देता है मुबारकबादी।
राधास्वामी रहें निज
मेहर से नित प्रति सहाई ॥ ५ ॥

All are offering congratulations with mounting zeal and fervour. Radhasoami, in His special grace and mercy, vouchsafes succour and protection to all. (5)

(6)

मेरे हिये में बजत बधाई।
संत सँग पाया रे ॥ १ ॥

My heart is in a state of delight and revelry for I have been blessed with the company of a Sant. (1)

[*Prem Bani Radhasoami, Part 3,*
Bachan 21, Shabd 1]

ढूँढ़ फिरी जग में बहुतेरा।
भेद कहीं नहिं पाया रे ॥ २ ॥

I have searched a lot in the world, but nowhere could I get the whereabouts of the Beloved. (2)

संत मता अति ऊँचा गहिरा ।
बेद कतेब न जाना रे ॥३॥

Sant Mat is profoundly sublime. The Vedas and other revealed books know nothing about it. (3)

बड़ भागी कोई बिरले प्रेमी ।
तिनको मरम जनाया रे ॥४॥

Only to some highly fortunate and rare devotees has the secret of Sant Mat been revealed. (4)

राधास्वामी मेहर से जीव उबारें ।
उन महिमा अगम अपारा रे ॥५॥

Radhasoami, in His grace, is redeeming Jivas. Infinitely great is His glory and eminence. (5)

(7)

मेरे धूम भई अति भारी ।
दरस राधास्वामी कीन्हा रे ॥६॥

There is a loud resounding of Shabd within me. I have had Darshan of Radhasoami. (1)

*[Prem Bani Radhasoami, Part 3,
Bachan 21, Shabd 2]*

भाग जगे मेरे धुर के सजनी।

आज रूप रस लीन्हा रे॥२॥

O friend ! My luck for repairing to the Highest Region has awakened. Today I enjoy the bliss of the majestic form of Radhasoami. (2)

कौन कहे महिमा अब उनकी।

जिन प्रेम दान गुरु दीन्हा रे॥३॥

Who can describe the good luck of those Jivas whom Guru has given the gift of love ? (3)

सुखी भया अब तन मन सारा।

हुइ गुरु चरन अधीना रे॥४॥

My body and mind are now full of joy and happiness. I have taken the Saran (refuge) of the Holy Feet of Guru. (4)

राधास्वामी चरन रही लिपटानी।

अमृत हर दम पीना रे॥५॥

I cling to the Holy Feet of Radhasoami, and drink Amrit (nectar) all the time. (5)

(8)

दम्पत आरत करुं राधास्वामी।

प्रेम सहित गाऊं गुन नामी॥१॥

Jointly with my partner, I perform the Arti of Radhasoami and sing His praises with love. (1)

[*Sar Bachan Radhasoami Poetry, Part 2,*
Bachan 30, Shabd 17]

कर पकवान मिष्टान भोग धर।

और बस्तर गोटन के सज कर॥२॥

लाय भेंट स्वामी के राखे।

तब स्वामी अस आज्ञा भाखे॥३॥

करो आरती प्रेम सिंगारी।

बार बार अस आरत धारी॥४॥

I have prepared delicious dishes and clothes with gold and silver embroidery work. I place all these articles as Bhet (offering) before Soami. He ordains, "Adorn yourself with Prem (love) and perform Arti. You may perform this Arti again and again." (2-4)

हम भी आरत करें बनाई।
राधास्वामी रहो सहाई॥ ५ ॥

Let us now perform Arti. May Radhasoami ever protect us ! (5)

सुरत शब्द भाँवर अब लीन्ही।
सदा सुहाग अचल गुरु दीन्ही॥ ६ ॥

Surat and Shabd go round, and are married. (An important ceremony of marriage consists in going round the sacred fire seven times). Guru grants Surat the joy of perpetual union or spousehood. (6)

गुरु दयाल तो कुल्ल दयाला।
सतगुरु पूरे करें निहाला॥ ७ ॥

The Merciful Guru is all merciful. The perfect Sat Guru does good to our souls. (7)

उन चरनन पर जाउं बलिहारी ।
उन बिन कौन करे उपकारी ॥ ८ ॥

We sacrifice ourselves at His Holy Feet. Who else can help us ? (8)

मैं किंकर तुम चरन अधारा ।
तुम बिन को अब करे उबारा ॥ ९ ॥

Lowly and humble, we depend upon the support of Your Holy Feet. Who else can redeem us ? (9)

मस्तक हाथ धरो अब हमरे ।
प्रीत लगे अब चरनन तुम्हरे ॥ १० ॥

Place Your hand of mercy on our heads. May we now engender love for Your Holy Feet ! (10)

ऐसी कृपा करो राधास्वामी ।
भक्ति जुक्ति मोहिं देव अनामी ॥ ११ ॥

May Radhasoami Anami graciously grant us Bhakti (devotion) and Jukti (application to the performance of spiritual practices) ! (11)

मन और सुरत दोउ मिल आये।
नूर तुम्हार हिये में लाये॥ १२॥

Mind and Surat both have come to You with their hearts filled with Your light. (12)

अब दोनों को लेकर सरना।
मारग अगम लखाओ अपना॥ १३॥

Kindly take them under Your shelter and show them Your अगम मार्ग Agam Marg (inaccessible path). (13)

सुरत चढ़ाओ सहस कँवल में।
रूप निहारूँ जोत अब तिल में॥ १४॥

Elevate us to Sahas-dal-kanwal so that we may see Jyoti (flame). (14)

फिर आगे को चढ़ूँ बंक में।
लखूँ तिरकुटी धाम उमंग में॥ १५॥

From thence, we enter Banknal and then behold the region on Trikuti with zeal and ardour. (15)

सुन्न शिखर चढ़ पहुँचूँ छिन में ।
महासुन्न का धारूँ पन मैं ॥ १६ ॥

We reach Sunn Shikhar in a moment, and then
pledge to go to Maha-sunn. (16)

भंवरगुफा बैठूँ सुन धुन मैं ।
बीन बजाऊँ जा सतपुर में ॥ १७ ॥

We take our seat in Bhanwargupha and hear the
Dhun resounding there. We proceed to Sat Pur (Sat
Lok) and play on the Bin (harp). (17)

अलख अगम की दया समाई ।
रा धा स्वा मी नाम सुनाई ॥ १८ ॥

We are blessed with the Dayá (grace and mercy) of
Alakh and Agam. We hear the reverberations of the
Holy Name RADHASOAMI. (18)

सुनूँ नाम और धारूँ चित में ।
करम भरम काटूँ इक पल में ॥ १९ ॥

As we adopt the Isht of this Nam, all Karam and
Bharam (observances and rituals) are eradicated in a
moment. (19)

कर सतसंग मलिनता नासी।

घट में चेतन कीन्ह प्रकासी॥२०॥

On attending Satsang, impurities are removed, and Chetan (spirit) begins to assert itself within us. (20)

अन्ध घोर अज्ञान नसाना।

घोर अनाहद मिला ठिकाना॥२१॥

Darkness of ignorance has disappeared. We hear Anhad Shabd. (21)

सुन सुन धुन मगनानी ऐसी।

मीन मगन रहे जल में जैसी॥२२॥

On hearing the Dhun (Shabd, sound), we are delighted like a fish in water. (22)

दासी दास जुगल सरनाये।

करके ब्याह आरती लाये॥२३॥

Both these Das¹ and Dasi² after being married have now come under Your protection to jointly perform Your Arti. (23)

1 Das=devotee.

2 Dasi=female devotee.

भेंट चढ़ावें अब अति गहरी।
तन मन धन तो तुच्छ भये री॥ २४ ॥

We would now offer some grand Bhet, for body, mind and riches are too trivial to be offered. (24)

मैं अजान कुछ मर्म न जानूं।
रा धा स्वा मी नाम बखानूं॥ २५ ॥

We are ignorant and do not know the mystery. We can only repeat Radhasoami Nám. (25)

तुम दयाल मेरी आरत मानो।
हम अजान तुम गति न पिछानो॥ २६ ॥

O Merciful ! Accept our prayer. Ignorant as we are, we know not about Your high and exalted position. (26)

राधास्वामी दरस भाग से पाया।
राधास्वामी सरन चित्त अब आया॥ २७ ॥

It was really our good fortune that we had Darshan of Radhasoami. We have now sincerely adopted the Saran of Radhasoami. (27)

(9)

हिरदे में गुल पौद खिलानी।
मैं बुलबुल सम भइ मस्तानी॥ १॥

Flowers have blossomed within me. I am enraptured in bliss like a nightingale. (1)

[*Sar Bachan Radhasoami Poetry, Part II,*
Bachan 35, Shabd 17]

प्रेम प्रीत का लगा बगीचा।
मन माली ताहि दम दम सींचा॥ २॥

The mind-gardener waters the garden of love and faith every moment. (2)

अमर बेल फैली चहुँ दिस में।
भीज रही वह अमृत रस में॥ ३॥

The everlasting creeper has spread all round. It is drenched in Amrit (nectar). (3)

बाजे अनहद बजे गगन में।
सुध भूली तन उसी लगन में॥ ४॥

Anhad Shabd is audible in Gagan. I am so absorbed in it that I have become oblivious of my body. (4)

दृष्टि खुली और झाँकी पाई ।
 सूरत मूरत अगम दिखाई ॥ ५ ॥
 माणिक मोती शब्द नाद के ।
 नीलम पन्ना धुन अगाध के ॥ ६ ॥

My inner eye has opened and caught a glimpse of the unapproachable and unimaginable spiritual form. I have obtained gems and pearls of Nád (roaring Shabd) and sapphires and emeralds of very intense Dhun (melodious music). (5-6)

रतन जड़ित सुन चौकी पाई ।
 देखत छबि मन गया भुलाई ॥ ७ ॥

In Sunn, I am offered a seat studded with jewels. Its sight captivates my mind. (7)

मान सरोवर हंस बिलासा ।
 केल करें मिल अजब तमाशा ॥ ८ ॥

At the bank of Mánsarovar lake, Hansas dwell in ecstatic bliss, engaged in wondrous frolics. (8)

हंस हंसनी नाचें गावें ।
 तूर तँबूरा अधिक बजावें ॥ ९ ॥

Hansas and Hansanís are dancing, singing, and playing on trumpets and tambourines. (9)

अस बेदी रच लीला ठानी।
सुरत शब्द मिल बोले बानी॥ १० ॥

A dais is raised. Surat and Shabd announce the marriage ceremony. (10)

दुलहा दुलहिन दोऊ बिठाये।
भाँवर फेरे दोउ गठियाये॥ ११ ॥

Bride and bridegroom both are seated on the dais. Tied to each other they go round and round. (11)

[An important ceremony in marriage consists in going seven times round the sacred fire. It is called Bhánwar or Pheré.]

ब्याह भया और निज घर आये।
सत्त पुरुष का दर्शन पाये॥ १२ ॥

The wedding ceremony over, they come to their own house, and get Darshan of Sat Purush. (12)

अजर चौतरा अमर अटारी।
सेज अजूनी लीन्ह सिंगारी॥ १३ ॥

An imperishable platform, an immortal terrace and an undecaying bed have been prepared. (13)

अटल सुहाग सुरत अब लीन्हा।
पति मिलाप अनहद धुन बीना ॥ १४ ॥

Surat now attains everlasting union with her Lord. The melodious Bín (harp) is resounding everywhere. (14)

रा धा स्वा मी लगन धराई।
तब हम ऐसा दुलहा पाई ॥ १५ ॥

Because of my love and affection for Radhasoami, I have got such a bridegroom. (15)

अजब तमाशा नहीं तिरासा।
मौज चौज जहाँ अधिक दिलासा ॥ १६ ॥

I witness marvellous sport and amusement, free from all sorts of trouble and suffering. There is all round happiness. (16)

Chapter 15

DEATH

(1)

सुरत आज मगन भई।
उन पाया शब्द का भेद॥१॥

Surat is today immensely delighted as it has received the secrets of Shabd. (1)

[*Sar Bachan Radhasoami Poetry, Part 2,*
Bachan 35, Shabd 26]

धर्मराय अब सिर धुन मारे।
मिटा कर्म का खेद॥२॥
जन्म मरन की त्रास नसाई।
अहंमेव मम डाला छेद॥३॥

Dharam Rai now beats his head in despair. All suffering due to Karams has ended. Dread of recurrent births and deaths is gone. Ahankár (egotism) has been annihilated. (2-3)

अविनाशी पद अगम निहारा।
अमर पदारथ मिला अभेद॥४॥

I have seen the imperishable and unapproachable region, and obtained the eternal essence. (4)

अब की बार दाव हम पाया।

लाल भई पद पाया सेत॥५॥

This time I have got an opportunity, and become red, i.e., won the battle with Kal and Maya, and attained the Sait Pad (white luminous region). (5)

नर्द बचाई जुग गुरु बाँधा।

सत्तपुरुष पद धरी उमेद॥६॥

I have saved my soul (like a piece in the game of Chaupar) and joined with Guru. I fix the region of Sat Purush as my goal. (6)

चढ़ी सुरत और पिंड छिपाना।

गही शब्द की टेक॥७॥

My Surat has ascended, leaving Pind behind, and adopted Shabd as guide. (7)

खुला देश भंडार भक्ति का।

सतगुरु दाता छिन छिन देत॥८॥

I have attained the treasure-house of Bhakti (devotion). The munificent Sat Guru bestows such gifts every moment. (8)

मैं अति दीन दुखी जन्मन की।
भूल गई दुख सब सुख लेत॥ ६॥

I have been a sufferer for lives together. Now having obtained full bliss, I have forgotten all past sufferings. (9)

धन्य धन्य अब भाग हमारा।
निभ गई अब के मेरी खेप॥ १०॥

I am now really very fortunate. My boat has reached the shore. (10)

गुरु किरपा और साध की संगत।
सोया मनुआ जागा चेत॥ ११॥

By the kindness of Guru and association with Sadhs, the sleeping mind has been awakened. (12)

मूल मिला और भूल मिटाई।
पाया बीज वृक्ष नापैद॥ १२॥

I have attained the Mool (Source), and got rid of Bhool (error). I have obtained the seed of the unborn, non-existent plant. (12)

राधास्वामी खेल दिखाया।

हैरत हैरत हैरत हेत॥ १३॥

Radhasoami has shown such a spectacle as has left me wondering, wondering and wondering still. (13)

अब क्या कहूँ कहन में नाहीं।

अचरज भारी अद्भुत नेत॥ १४॥

What more can I say ? Nothing remains to be said. Radhasoami is wonderful. Radhasoami is unique and marvellous in glory and majesty. (14)

(2)

मोहिं मिला सुहाग गुरु का।

मैं पाया नाम गुरु का॥ १॥

I have been blest with eternal union with Guru. I have obtained the Name of Guru. (1)

[Sar Bachan Radhasoami Poetry, Part 2,
Bachan 28, Shabd 3]

मैं सरना लिया गुरु का ।
मैं किंकर हुआ गुरु का ॥ २ ॥

I have placed myself under the protection of
Guru. I am now an obedient servant of Guru. (2)

मेरे मस्तक हाथ गुरु का ।
मैं हुआ गुलाम गुरु का ॥ ३ ॥

On my head is the protecting hand of Guru. I
have become a slave of Guru. (3)

मैं पाया आधार गुरु का ।
मैं पकड़ा चरन गुरु का ॥ ४ ॥

I depend entirely on my Guru. I have grasped
the Holy Feet of my Guru. (4)

मैं सबस हुआ गुरु का ।
मैं हो गया अपने गुरु का ॥ ५ ॥

I am altogether my Guru's; I have dedicated
myself to Guru. (5)

कोइ और न मुझ सा गुरु का ।
गुरु का मैं गुरु का गुरु का ॥ ६ ॥

No one else is to my Guru like me. I am of Guru, I am of Guru, I am of Guru. (6)

राधास्वामी नाम यह धुर का ।
मैं पाया धाम उधर का ॥ ७ ॥

The Name RADHASOAMI is of the highest region. With the help of Guru, I have attained that region. (7)

(3)

धाम अपने चलो भाई ।
पराये देश क्यों रहना ॥ ९ ॥

O brother ! Make for your true and real home.
Why stay in an alien land ? (1)

[Sar Bachan Radhasoami Poetry, Part 1,
Bachan 19, Shabd 18]

काम अपना करो जाई ।
पराये काम नहिं फँसना ॥ २ ॥

Go on accomplishing your own task. Do not get involved in the aliens' job. (2)

[Work out the salvation of your Surat. Do not get engrossed in the activities which strengthen the body and the mind, for that is the work of Kal and Maya, who are aliens. That is not your work.]

**नाम गुरु का सम्हाले चल ।
यही है दाम गँठ बँधना ॥ ३ ॥**

Enshrine the Name of Guru within and proceed onward. This is the real earning which you will carry with you. (3)

**जगत का रंग सब मैला ।
धुला ले मान यह कहना ॥ ४ ॥**

The world is all round dirty. Get yourself washed. Act upon this advice. (4)

**भोग संसार कोइ दिन के ।
सहज में त्यागते चलना ॥ ५ ॥**

The pleasures of the world are transitory. Give them up one by one. (5)

सरना सतगुरु गहो दृढ़ कर।
करो यह काज पिल रहना॥ ६॥

Adopt firmly the Saran of Guru. Do this and do it vigorously. (6)

सुरत मन थाम अब घट में।
पकड़ धुन ध्यान धर गगना॥ ७॥

Steady your mind and Surat within. Look up to Gagan and catch the Dhun. (7)

फँसे तुम जाल में भारी।
बिना इस जुक्ति नहिं खुलना॥ ८॥

You cannot be free by any other measure. You have been badly entangled in the meshes. (8)

गुरु अब दया कर कहते।
मान यह बात चित धरना॥ ९॥

Guru now graciously gives His teachings. Accept His words and act accordingly. (9)

भटक में क्यों उमर खोते ।
कहीं नहिं ठीक तुम लगना ॥ १० ॥

Why are you wasting your life for nothing ?
Nowhere will you be able to achieve your object. (10)

बसो तुम आय नैनन में ।
सिमट कर एक यहँ होना ॥ ११ ॥

Withdraw your diffused spirituality, and
concentrate it at the focus of the eyes. (11)

दुई यहँ दूर हो जावे ।
दिरिष्टी जोत में धरना ॥ १२ ॥

Duality, viz., the feeling of mine and thine,
will disappear here. Fix your gaze at the Jyoti
(flame). (12)

श्याम तज सेत को गहना ।
सुरत को तान धुन सुनना ॥ १३ ॥

Quit the Shyám (black), the third Til, and hold
on to the Sait (white), Sahas-dal-kanwal. Hear the
Dhun by straining your Surat. (13)

बंक के द्वार धस बैठो ।
तिरकुटी जाय कर लेना ॥ १४ ॥

Enter Banknāl and get on to Trikutī. (14)

सुन्न चढ़ जा धसो भाई ।
सुरत से मानसर न्हाना ॥ १५ ॥

Then secure entrance to Sunn, and let your Surat bathe in the Mānsarovar lake. (15)

महासुन चौक अँधियारा ।
वहाँ से जा गुफा बसना ॥ १६ ॥

The vast expanse of Mahá-sunn is dark. From there, proceed to Bhanwarguphá. (16)

लोक चौथे चलो सज के ।
गहो वहाँ जाय धुन बीना ॥ १७ ॥

Gracefully enter the fourth Lok (Sat Lok) and hear melodious Bín (harp). (17)

अलख और अगम के पारा ।
अजब एक महल दिखलाना ॥ १८ ॥

Beyond Alakh and Agam will be seen a marvellous mansion. (18)

वहीं राधास्वामी से मिलना ।

हुआ मन आज अति मगना ॥ १६ ॥

There, you will meet Radhasoami and become most delighted. (19)

(4)

गुरु का ध्यान कर प्यारे ।

बिना इस के नहीं छुटना ॥ १ ॥

O dear ! Perform Dhyán of Guru. You cannot be liberated without it. (1)

[*Sar Bachan Radhasoami Poetry, Part 1,*
Bachan 19, Shabd 2]

नाम के रंग में रँग जा ।

मिले तोहि धाम निज अपना ॥ २ ॥

Be dyed in the colour of Nám and you will attain Nij Dhám (Original Abode). (2)

गुरु की सरन दृढ़ कर ले ।

बिना इस काज नहिं सरना ॥ ३ ॥

Adopt the Saran of Guru firmly. Without this, your task will not be accomplished. (3)

लाभ और मान क्यों चाहे ।
पड़ेगा फिर तुझे देना ॥ ४ ॥

Why cherish worldly name and gain
When pay back you have to again ? (4)

करम जो जो करेगा तू ।
वही फिर भोगना भरना ॥ ५ ॥

Whatever Karams (actions) you perform, you will have to undergo their consequences. (5)

जगत के जाल से ज्यों त्यों ।
हटो मरदानगी करना ॥ ६ ॥

Take courage and free yourself from the entanglements of the world, somehow or the other. (6)

जिन्हों ने मार मन डाला ।
उन्हीं को सूरमा कहना ॥ ७ ॥

Those who have subdued their minds, are verily brave. (7)

बड़ा बैरी यह मन घट में ।
इसी का जीतना कठिना ॥ ८ ॥

Your mind is your arch enemy. It is difficult to subdue it. (8)

पड़ो तुम इसी के पीछे ।
और सब ही जतन तजना ॥ ९ ॥

Pursue it tenaciously. Leave all other efforts. (9)

गुरु की प्रीत कर पहिले ।
बहुरि घट शब्द को सुनना ॥ १० ॥

First, engender love for Guru, and then apply yourself internally to Shabd. (10)

मान दो बात यह मेरी ।
करे मत और कुछ जतना ॥ ११ ॥

Act upon these two injunctions of Mine. You need not make any other efforts. (11)

हार जब जाय मन तुझ से ।
चढ़ा दे सुरत को गगना ॥ १२ ॥

When you have succeeded in vanquishing your mind, raise your Surat to Gagan (sky, heavenly regions). (12)

और सब काम जग झूठा ।
त्याग दे इसी को गहना ॥ १३ ॥

Apply yourself to this activity alone. All other activities of the world are false and useless. Discard them all. (13)

कहें राधास्वामी समझाई ।
गहो अब नाम की सरना ॥ १४ ॥

Radhasoami lays stress on the Saran of Nám. (14)

(5)

सतगुरु का नाम पुकारो ।
सतगुरु को हियरे धारो ॥ १ ॥

Utter the Name of Sat Guru. Enshrine Sat Guru in your heart. (1)

[*Sar Bachan Radhasoami Poetry, Part 1,*
Bachan 18, Shabd 5]

सतगुरु का करो भरोसा ।
फिर करो न कुछ अफ़सोसा ॥ २ ॥

Have trust and reliance on Sat Guru. And then you need not feel dejected. (2)

सतगुरु तोहि छिन छिन पोसें ।
हँगता तेरी सब विधि खोसें ॥ ३ ॥

Sat Guru will protect and nourish you every moment. He will remove your arrogance. (3)

तू कर उन चरनन होशें ।
सतगुरु से मत कर रोसें ॥ ४ ॥

Always remember the Holy Feet of Sat Guru. Do not be displeased with Him. (4)

सतगुरु गति अब सुन मो से ।
कहि जात न रंचक मुंह से ॥ ५ ॥

Now hear about the status of Sat Guru from me, although words are too inadequate to give even the remotest idea of His power and eminence. (5)

दसवें में खैचें नौ से ।

फिर एक करें तोहि दो से ॥ ६ ॥

He will pull you out of the nine apertures and seat you at the tenth. There, your duality will be over. (6)

शब्दा रस तोहि पिलावें ।

जमपुर से फेर बचावें ॥ ७ ॥

He will give you the drink of the nectar of Shabd and save you from the torments of hell. (7)

घर अगम तोहि दरसावें ।

मारग सब तोहि लखावें ॥ ८ ॥

He will unfold the secrets of the inaccessible region and give out all the details of the path. (8)

जो संगत उनकी करते ।

सो जग से कभी न डरते ॥ ९ ॥

Those who associate with Sat Guru, are never afraid of the world. (9)

जो बेमुख गुरु से फिरते ।
सो भौसागर में गिरते ॥ १० ॥

Those who are antagonistic to Guru, drown in the ocean of worldly existence. (10)

चौरासी चक्कर खावें ।
फिर जन्म जन्म दुख पावें ॥ ११ ॥

They wander in the cycle of transmigration, suffering pain in every life. (11)

तुम सोचो अपने मन में ।
कोइ नाहिं गुरु सम जग में ॥ १२ ॥

You should ponder over the matter. There is none equal to Guru in the whole world. (12)

जिन जिन गुरु भक्ती धारी ।
सो पहुँचे निज दरबारी ॥ १३ ॥

Those who take to Guru Bhakti (devotion to Guru), secure access to Nij Darbár (Real Home). (13)

गुरु भक्ति न जिन को प्यारी।
तिन जीती बाजी हारी॥ १४ ॥

Those who do not hold Guru Bhakti dear, are losers and beaten, even after having won the game. (14)

[To be blessed with the human life is tantamount to winning the game. And to waste it by not applying it to Sat Guru Bhakti, is losing the game.]

गुरु चरनन आशिक होना।
यह बात बड़ी क्या कहना॥ १५ ॥

It is a great thing to be a lover of the Holy Feet of Guru. It cannot be described in words. (15)

गुरु लगें जिसे अति प्यारे।
तिन कुल कुटुम्ब सब तारे॥ १६ ॥

Those who love Guru very dearly, are instrumental in getting salvation for all their kith and kin. (16)

धन पिता मात उन जन के।
जिन भक्ति करी कुल तज के॥ १७ ॥

Blessed are the parents of those who, renouncing everything, engage in Guru Bhakti. (17)

जिन सही मलामत जग की ।
तिन मिली रास सुख घर की ॥ १८ ॥

Those who patiently put up with the calumny of worldly people, are recipients of happiness. (18)

जो कुल लाज जगत से डरे ।
गुरु भक्ती से वह पुनि गिरे ॥ १९ ॥

Those who value worldly honour and fame, will fail to perform Guru Bhakti. (19)

सूरा रन से कभी न टरे ।
सती सदा मुरदे सँग जरे ॥ २० ॥

A warrior does not turn back from the battle-field. A faithful wife burns herself on her husband's pyre. (20)

रण छोड़े कायर कहलाय ।
सती फिरे भंगी घर जाय ॥ २१ ॥

If the warrior turns away, he is dubbed a coward. If the faithful wife turns back from the cremation ground, she will be born as a scavenger in her next birth. (21)

पपिहा अपना पन नहीं त्यागे ।
जले पतंगा जोती आगे ॥ २२ ॥

The bird Papíhá does not break its vow. A moth consigns itself to the flame. (22)

मछली को जैसे जल धारा ।
गुरुमुख को सतगुरु अस प्यारा ॥ २३ ॥

As water is dear to fish, so is Sat Guru to the Gurumukh. (23)

जिन पर बख्शिाश गुरु की होई ।
गुरुमुख ऐसा बिरला कोई ॥ २४ ॥

Verily, a devotee of such a high order is a rare find. He is the recipient of Guru's favour in full measure. (24)

राधास्वामी कही बनाय ।
सेवक को गुरु दिया जगाय ॥ २५ ॥

Radhasoami says that Guru Himself will come to awaken such a devotee. (25)

(6)

जब से मैं देखा ।
 राधास्वामी का मुखड़ा ॥ टेक ॥
 मोहित हुई तन मन सुध भूली ।
 छोड़ दिया सब जग का झगड़ा ॥ १ ॥

Ever since I had a chance to look at the charming countenance of Radhasoami, I became so deeply enamoured of Him that I became oblivious of my body and mind and gave up all wranglings and bickerings of the world. (1)

[*Prem Bani Radhasoami, Part 3,*
Bachan 24, Shabd 4]

राधास्वामी छबि छा गई नैनन में ।
 नहीं सुहावे मोहिं अब कोई रगड़ा ॥ २ ॥

The countenance of Radhasoami pervades my eyes. Toil and moil for worldly prosperity are now detestable to me. (2)

नित्त बिलास करूँ दरशन का ।

भर भर प्रेम हुआ मन तकड़ा ॥ ३ ॥

I daily enjoy the bliss of Darshan. My mind, full of ever-increasing love for Him, has now become strong. (3)

मेहर हुई सुर्त चढ़त अधर में ।

छोड़ चली अब काया छकड़ा ॥ ४ ॥

By His grace, my Surat ascends to higher regions, leaving behind this wretched cart of the body. (4)

राधास्वामी मेहर करी अब भारी ।

छिन छिन मन चरनन में जकड़ा ॥ ५ ॥

Radhasoami has bestowed on me immense grace and mercy. My mind remains firmly attached to His holy feet all the time. (5)

(7)

मैं हुई सखी अपने प्यारे की प्यारी ॥ टेक ॥

सेवा में नित हाज़िर रहती ।

हरख हरख नित रूप निहारी ॥ १ ॥

O friend ! I am the darling of my Beloved. I attend upon Him every day. I keep gazing at His countenance and feel delighted. (1)

[Prem Bani Radhasoami, Part 3,
Bachan 24, Shabd 3]

दरशन शोभा क्योंकर बरनूँ ।
छबि पर जाऊँ छिन २ बलिहारी ॥ २ ॥

How am I to describe the grandeur of His Darshan ? I sacrifice myself before His majestic form every moment. (2)

मेहर भरी दृष्टि जब डारी ।
भूल गई तन मन सुध सारी ॥ ३ ॥

The moment He cast His glance of mercy on me, I became oblivious of my body and mind. (3)

कस गुन गाऊँ अपने गुरु प्यारे के ।
तन मन धन उन चरनों पे वारी ॥ ४ ॥

How am I to sing the praises of my Beloved Guru ? I dedicate my body, mind and wealth to His holy feet. (4)

राधास्वामी प्यारे से यही बर माँगूँ ।
चरनन में रहूँ लीन सदा री ॥ ५ ॥

I beg of my Beloved Radhasoami only this boon that I may ever remain absorbed in the bliss of His holy feet. (5)

(8)

आज खेले सुरत गुरु चरनन पास ॥ टेक ॥
न्यारा कंर गुरु लिया अपनाई ।
चरन मिले निज सुख की रास ॥ १ ॥

My Surat today plays at the Holy Feet of Guru. He has detached me from the world and made me His own. I live near His holy feet, the treasure-house of true bliss and happiness. (1)

[Prem Bani Radhasoami, Part 2,
Bachan 12, Shabd 36]

नित गुरु दरशन करूँ उमंग से ।
यही मैं मन में धरती आस ॥ २ ॥

I daily have His Darshan with zeal and fervour. I cherish no other desire. (2)

गुरु सम और न प्यारा लागे ।
गुरु ही का नित करूँ विश्वास ॥ ३ ॥

There is none so dear to me as Guru. In Guru alone do I repose my trust all the time. (3)

छिन नहिं बिछडूँ चरन गुरु से ।
गुरु ही के संग रहूँ निस बास ॥ ४ ॥

I do not get separated from Guru's holy feet even for a moment. I remain with Him day and night. (4)

गुरु पर तन मन धन सब वारूँ ।
गुरु दासन की हुई मैं दास ॥ ५ ॥

I surrender my body, mind and wealth to Guru. I have become the slave of the slaves of Guru. (5)

भोग बिलास जगत नहिं भावें ।
जग से रहती सहज उदास ॥ ६ ॥

Worldly pleasures and enjoyments are no longer to my liking. I remain indifferent towards the world easily and naturally. (6)

राधास्वामी से कुछ और न माँगूँ ।
दीजे मोहिं निज चरन निवास ॥ ७ ॥

I beg of Radhasoami nothing else except abode in His holy feet. (7)

राधास्वामी महिमा निस दिन गाऊँ ।
राधास्वामी सुमिरुं स्वाँसो स्वाँस ॥ ८ ॥

I sing the praises of Radhasoami day and night. I utter and recite RADHASOAMI Nam, with every breath. (8)

(9)

आज चलो बिदेसन अपने देश
(पिया के देश) ॥ टेक ॥
या जग में पूरा सुख नहीं ।
फिर फिर भोगो करम कलेश ॥ १ ॥

O sojourner ! Repair to your own region which is the abode of your Beloved. This world is not of true and perfect happiness. You have to repeatedly suffer pain and agony as a consequence of your Karams. (1)

[Prem Bani Radhasoami, Part 2,
Bachan 12, Shabd 3]

चलो २ नित काल पुकारे ।
एक दिन तजना यह परदेश ॥ २ ॥

Proceed right now. Death is constantly calling you and you will have to leave this alien region one day. (2)

धन संपत्त कुछ संग न जावे ।
छिन में छूटें यहाँ के ऐश ॥ ३ ॥

Wealth and property will not accompany you. All pleasures of this region will part company with you in a moment. (3)

याते सोचो समझो प्यारी ।
अब ही समहालो अपनी बैस ॥ ४ ॥

Therefore, O dear, think over the matter. Take heed and make your life fruitful right now. (4)

सतगुरु खोज बाँध जुग उनसे ।
मन से त्यागो माया लेश ॥ ५ ॥

Seek Sat Guru and attach yourself to Him. Give up your adherence to Maya in right earnest. (5)

प्रीत प्रतीत धार हिये अंतर ।
सुरत शब्द गह पहुँचो शेष ॥ ६ ॥

Engender love and faith at heart. Repair to Sunn (Das-wán-dwár) by performing Surat Shabd Yoga. (6)

वहाँ से सतपुर चलो अधर चढ़ ।
सुरत धरे जहाँ हंसा भेष ॥ ७ ॥

Ascend higher from there and proceed to Sat Lok where Surat will assume the form of a Hans. (7)

राधास्वामी धाम गई अब निज घर ।
पाया प र मा नं द हमेश ॥ ८ ॥

Then repair to Radhasoami Dham, the Original Abode, and attain supreme and everlasting bliss. (8)

अमर हुई दुख सुख सब छूटे ।
नित्त बिलास करे और ऐश ॥ ९ ॥

You will then become immortal and absolutely free from pain and pleasure and enjoy constant bliss and happiness. (9)

(10)

आज पकड़ो गुरु के चरन सम्हार ॥ टेक ॥
 बिन गुरु तेरा और न कोई ।
 वो ही हैं तेरे रखवार ॥ १ ॥

Grasp firmly Guru's Holy Feet this very day.
 There is none except Guru whom you may call your
 true benefactor. He alone is your protector. (1)

[Prem Bani Radhasoami, Part 2,
 Bachan 12, Shabd 9]

कब लग मन संग खाओ झकोले ।
 कब लग भरमो जग की लार ॥ २ ॥

How long will you be knocked about by
 the mind ? How long will you wander with the
 world ? (2)

जगत भोग सब रोग पहिचानो ।
 इन की चाह मन से तज डार ॥ ३ ॥

You should know that worldly pleasures are
 diseases. Give up desire for them from your mind. (3)

दृढ़ परतीत धरो गुरु चरनन ।
 और बढ़ाओ दिन दिन प्यार ॥ ४ ॥

Have firm faith in the Holy Feet of Guru.
Enhance your love for Him day by day. (4)

तेरा काज करेंगे वोही ।
ग़फ़लत तज अब हो हुशियार ॥ ५ ॥

He alone will accomplish your task. Give up
negligence and be alert. (5)

घट में थिर होय करो कमाई ।
सुनो सुरत से धुन झनकार ॥ ६ ॥

Be steady within and engage in spiritual
practices. Listen to the ringing of Shabd by means of
your Surat. (6)

राधास्वामी मेहर से सुरत चढ़ावें ।
पहुँचावें तोहि धुर दरबार ॥ ७ ॥

Radhasoami, in His grace, will elevate your
Surat and take you to the Highest Region. (7)

(11)

आज चलो पियारी अपने घर ॥ टेक ॥
जब से तुम परदेस सम्हारा।
काल करम से यारी कर ॥ १ ॥

O darling ! repair to your own abode this very day. Ever since you came to this alien region, you have been making friends with Kal and Karam. (1)

[Prem Bani Radhasoami, Part 2,
Bachan 12, Shabd 4]

शब्द गुरु नित टेरत तो को।
तू न सुने उन बानी चित धर ॥ २ ॥

Shabd Guru is calling out to you all the time. But you do not heed His words. (2)

माया ने बहु भोग उपाये।
तू चेतन फँस रही सँग जड़ ॥ ३ ॥

Maya has created numerous objects of pleasure. You, all spirituality, are entangled with inert matter. (3)

देह संग नित दुख सुख सहती।
जनम मरन का डंड और कर ॥ ४ ॥

Being in the body, you constantly suffer pain and pleasure undergoing the punishment and paying off the toll of recurrent births and deaths. (4)

कहना मान पियारी मेरा ।

खोजो सतगुरु इस औसर ॥ ५ ॥

Listen to my words, O dear ! Search for Sat Guru right now. (5)

प्रीत प्रतीत धरो उन चरना ।

उन संग बाट चलो अड़ बड़ ॥ ६ ॥

Grasp His holy feet with love and affection. Proceed on the difficult path in His company. (6)

राधास्वामी मेहर से लेहिं उबारी ।

सरन धार उन चरन पकड़ ॥ ७ ॥

Radhasoami, in His grace and mercy, will liberate you. Take shelter under Him, grasping His holy feet. (7)

(12)

कोइ मिलो पुरुष से चल सतपुर ॥ टेक ॥
 तीन लोक यह काल अस्थाना ।
 चौथे लोक बसें सतगुरु ॥ १ ॥

Proceed to Sat Lok and meet Sat Purush. The three Loks (worlds) are Kal's region. Sat Guru abides in the fourth Lok. (1)

[Prem Bani Radhasoami, Part 2,
 Bachan 12, Shabd 16]

संत बिना कोइ वहाँ न जावे ।
 वे पहुँचावें तोहि घर धुर ॥ २ ॥

None but a Sant has access there. He will take you to the Highest Mansion. (2)

सेवा कर उन लेव रिझाई ।
 प्रीत प्र ती त ब सा वो उर ॥ ३ ॥

Please Him by performing His Sewa. Engender in your heart love for and faith in Him. (3)

सुरत शब्द की करो कमाई ।
 सतगुरु बल ले मारग तुर ॥ ४ ॥

Practise Surat Shabd Yoga. By the strength bestowed by Sat Guru, proceed quickly on the path. (4)

**माया बिघन न लागे कोई ।
नहिं ब्यापे तोहि काल का जुर ॥ ५ ॥**

Obstacles put up by Maya will fail to deter you. Heat and burning caused by Kal will have no effect on you. (5)

**सुन में जाय होय तू निर्मल ।
हं स न सं ग चु ने तू दुर ॥ ६ ॥**

You will be purified on going to Sunn and you will pick pearls in the company of Hansas. (6)

**सतपुर जाय मिले सतगुरु से ।
राधास्वामी दया या जग से मुर ॥ ७ ॥**

Meet Sat Guru on going to Sat Lok. By the grace and mercy of Radhasoami, turn away from this world. (7)

(13)

कोइ चलो गुरु संग अगम नगर ॥ टेक ॥
 जगत बासना मन से त्यागो ।
 सतगुरु खोज उन चरन पकड़ ॥ १ ॥

Proceed to the inaccessible region in the company of Guru. Cast off worldly desires from your mind. Seek Sat Guru and fall at His holy feet. (10)

[*Prem Bani Radhasoami, Part 2,*
Bachan 12, Shabd 17]

समझ बूझ गुरु बचन सम्हालो ।
 भेद पाय लो घर की डगर ॥ २ ॥

Abide by Guru's discourses after having understood their true import. Getting initiated in the secrets, proceed on the path to your True Home. (2)

जो गुरु जुगत बतावें तुमको ।
 नित कमाओ हिये प्यार धर ॥ ३ ॥

Daily practise, with love and affection, the modes and methods which Guru is pleased to explain to you. (3)

गुरु बल पाँच दूत को पकड़ो ।
मन इन्द्री को बाँध जकड़ ॥ ४ ॥

By the strength granted by Guru, catch hold of the five agents of Kal and tightly tie up the mind and the senses. (4)

जब घट में मन अस्थिर होवे ।
सुन सुन धुन सुर्त चढ़े अधर ॥ ५ ॥

When the mind becomes steady within you, your Surat will ascend to higher regions on hearing the reverberations of Shabd. (5)

राधास्वामी चरन सरन गह दृढ़ कर ।
इक दिन जाय बसो तुम निज घर ॥ ६ ॥

By firmly adopting the Saran of the Holy Feet of Radhasoami, you will one day repair to your True Home. (6)

(14)

मेरी लागी गुरु संग प्रीत नई ॥ टेक ॥
सतसंग कर गुरु सेवा लागी ।
सरधा सहित उपदेश लई ॥ १ ॥

I have engendered fresh love for Guru. I attend Satsang and perform His Sewa. I have received initiation with faith and reverence. (1)

[Prem Bani Radhasoami, Part 2,
Bachan 12, Shabd 35]

जगत भाव भय मन में राखत ।
सा धा र न गुरु टेक गही ॥ २ ॥

Previously, out of fear and regard for the world, I had adopted a worldly guru as my spiritual master. (2)

मन इन्द्री को मोड़ा नहीं ।
भजन ध्यान अस करत रही ॥ ३ ॥

I did not curb my mind and senses. I used to perform Bhajan and Dhyān in a casual manner. (3)

सतगुरु दया दृष्टि अब कीनी ।
घट में प्रीत जगाय दर्ई ॥ ४ ॥

Sat Guru has now cast His glance of mercy on me and has graciously aroused love within me. (4)

जग जंजाल भोग इन्द्री के ।
चित से सहज बिसार दर्ई ॥ ५ ॥

I have quite easily discarded worldly entanglements and sensual pleasures from my mind. (5)

उमंग उमंग गुरु चरनन लागी ।
शब्द की हुई परतीत सही ॥ ६ ॥

With zeal and enthusiasm, I apply myself to Guru's holy feet and have engendered true faith in Shabd. (6)

राधास्वामी मेहर से लिया सुधारी ।
भौसागर के पार गई ॥ ७ ॥

Radhásoami, in His grace, has reformed me. I have got across the ocean of the world. (7)

Part VIII

Chapter 16

The English rendering of extracts from Soamiji Maharaj's letter to His younger brother

I believe that,....you have been attending to your official work with care and honesty and that you are leading and guiding others also along the path of honesty and righteousness. Following as a regular rule of conduct, the advice which I have been giving you, of discharging your duties faithfully and honestly, you should, at the same time, remain engaged in your devotion to the Guru, and but for attending to those two duties, namely, first your official work, which provides the means of your livelihood, and secondly, devotion to the Supreme Being, who bestows the precious gift of eternal life, you should, on no account, attend to anything else. Such course of action will lead to your advancement and progress in both the worlds. You should not feel disheartened during the period of worries and difficulties. Keep on reading the holy books, which you have with you, and do not, even for a moment, forget the two instructions given above.....Under all circumstances, keep yourself engaged in the devotion of the Guru. Do not think of doing

anything but good to your friend and foe alike. You should attune your mind to the will of the Supreme Creator. Whatever He wills shall come to happen. Under all conditions keep cheerful and smiling and, when necessary, read my letter with attention, so that it may afford you the necessary peace of mind, when you are faced with any difficulty. Keep your spirits high in whatever you do.

Chapter 17

Commandment

The rules of conduct to be observed by a practitioner of Surat Shabd Yoga are :

1. He should earn his living by his own exertions. But those who have renounced the world and do not earn their living, may accept food and clothing, if offered out of love. They should, however, perform twice as much service and devotion as an ordinary householder does.
2. He should reduce his food and sleep by one fourth or one third of what he is used to.
3. He should not meddle in the affairs of the world, unless he is personally concerned. He should reduce his association and attachment with the worldly people to the necessary minimum.
4. He should not crave for unnecessary gratification of the senses. Whatever pleasures are available to him, he should indulge in them only to a limited and necessary extent. Those, not leading a worldly life, should be content with ordinary food and clothing. They should not ask for more.
5. He should not allow his mind to go astray while practising Bhajan. He should go on increasing love and faith in the Holy Feet of Radhasoami Dayal.
6. He should always entertain awe and reverence for Sat Purush Radhasoami and try to secure internal cleanliness and purity.
7. He should not bear envy and enmity towards anybody.

8. He should not covet anybody's property. wife or other belongings. He should not accept but what is due to him.
9. He should develop reliance in and remembrance of his Master, Sat Purush Radhasoami. He should not hanker after the worldly people and worldly objects.
10. He should not waste his time in frivolous talks, actions and thoughts.
11. He should devote himself, as much and as best as he can to Bhajan, Sumiran, Dhyan and the reading of the holy books.
12. Whenever he gets an opportunity to attend Satsang, he should consider it a boon and should hear the discourses carefully and attentively and should try his utmost to act up to them.
13. He should always keep watch over his mind and inclinations and try to curb evil desires and evil thoughts.
14. He should always associate with true and sincere devotees and religious people and should increase affection for them. He should serve and try to please them.
15. He should not take delicious and rich food every day.
16. He should totally give up animal diet and intoxicants.
17. He should not wear very costly and gaudy dresses. He should avoid show in all his actions and pursuits.
18. He should not give trouble to anybody to gain his own end.
19. As far as possible, he should render help and happiness to all.

20. He should beware of the snares of Mana (mind) and Maya (matter) and should not allow himself to be duped by them.

All these are the attributes of a true and sincere Parmarthi or devotee. They are contained in a nutshell in the Shabd (hymn) of "Commandments" given below. One should act up to them as far as possible.

COMMANDMENTS

I say this for thy good

1. Arise and awake.
2. Search for the perfect Guru.
3. Look for the Guru who is absorbed in Shabd.
4. Serve that Guru.
5. Drink His Charnamrit, the wash of His Feet.
6. Partake of His Prashad (food sanctified by His touch or tasting).
7. Perform His Arti.
8. Sacrifice body and mind to Him.
9. Follow His precepts.
10. Secure His pleasure.
11. Perform Bhajan every day regularly.
12. Have compassion for all living beings.
13. Injure none.
14. Pass not sarcastic remarks.
15. Utter not harsh words.
16. Make all happy.
17. Drink deep of the nectar of the Holy Name.
18. Cultivate tolerance and forgiveness.
19. Be contented, discreet and thoughtful.
20. Give up licentiousness and anger.
21. Drive away greed and attachment.
22. Be humble and unassuming.

23. Engender love for Sants.
 24. Do not eat much.
 25. Keep awake during Satsang.
 26. Shun name and fame.
 27. Annihilate desires for sensual pleasures.
 28. Acquire equanimity and self-restraint.
 29. Do not give up devotion and renunciation.
 30. Contemplate the form of Guru.
 31. Utter nothing but the name of Guru.
 32. Praise Guru day in and day out.
 33. Enhance your love for Guru.
 34. Pilgrimages and idol-worship are delusions.
 35. Forget that thou belongest to a high caste or clan.
 36. Adhere not to the past ones.
 37. Follow the Guru of the time.
 38. Guru's feet are the place of pilgrimage.
 39. Service to Guru is a real fast.
 40. Guru's teachings constitute true knowledge.
 41. All other knowledge is hypocrisy.
 42. Give up adherence to traditions and observances.
 43. Act up to Guru's words.
 44. Do not follow Gyan-marg.
 45. Hold fast to the path of devotion.
 46. Follow the path of Surat Shabd.
 47. Raise thy Surat to the third Til.
 48. Then proceed to Trikuti.
 49. Enter the tenth aperture, viz, Sunn.
 50. Come to Bhanwargupha.
 51. Effect entrance into Sat Lok.
 52. Attain Alakh and Agam.
 53. Adore the Holy Name "**RADHASOAMI**".
 54. Put an end to all wanderings and entanglements.
 55. Stick tenaciously to Guru.
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Chapter 18

Thirty-two conducts regarded as offences in Satsang and Sewa

What should be the conduct of a Satsangi, has been described, in detail, by Soamiji Maharaj in His *Sar Bachan Radhasoami Poetry*, Part I, Bachan 19 and Shabd I, reading “ Arise and awake, my dear I say this for Thy good” and in His *Sar Bachan Prose*, Part II, Bachan No. 262 delineating the difference between a Gurumukh and a Manmukh. It is also described by Huzur Maharaj in answer to Question No. 18 *Nij Updesh*, Part III, and in paragraphs 46 to 52 of His *Sar Updesh Radhasoami*, and in answer to questions 51 and 52 of *Catechism on Sant Mat* and various other discourses and books.

In spite of all this, it has been observed that Satsangis under the sway of worldly ways and their old habits, fail to follow the right conduct. Hence, for their guidance Sant Das Ji has, at the end of His Hindi book, *Artiyan*, enumerated 32 conducts regarded as offences in Sewa and Satsang. Their English translation is given below :

1. Entering into Satsang Hall with shoes on.
2. Attending Satsang in unclean body and wearing dirty clothes.
3. Going to Satsang after urination but without washing hands.

4. Upon entering Satsang Hall, not paying obeisance and not wishing Radhasoami with love and with folded hands with head bowing down.
5. Making obeisance with one hand instead of the two folded together.
6. Sitting with one's back towards the Sant Sat Guru.
7. Sitting in Satsang with legs stretched out.
8. Dozing off or sleeping whilst in Satsang.
9. Farting or passing wind whilst in Satsang.
10. Smoking of tobacco in any form before Sant Sat Guru or in Satsang.
11. Indulging in jokes and laughter in Satsang.
12. Praising anyone else other than the Sat Guru whilst in Satsang.
13. To be miserly in the matter of service to Sat Guru, to Sadh and to Satsang.
14. Speaking lies before Sat Guru or in Satsang.
15. Uttering harsh words and getting angry whilst in Satsang.
16. Punishing or beating up anyone in Satsang.
17. Speaking loudly or yelling whilst in Satsang.
18. Hurting anyone's feeling in Satsang.
19. Harboursing rancour and jealousy against anyone in Satang.
20. Speaking ill of anyone in Satsang.
21. Discussing worldly matters in Satsang.
22. Lamenting over the dead whilst in Satsang.
23. Praising one's own self in Satsang.
24. Not participating in Satsang, on the occasions of annual Bhandaras, Basant, Holi, and Guru Purnima either at the Headquarters of Satsang or at one's own

residence, or at any other Satsangi brother's place in one's native village or town.

25. Not paying obeisance to, and no circumambulating the most sacred Samadhs of the Sant Sat Gurus.
 26. Partaking of any food or drink without (first) offering Bhog (mentally) to the Guru.
 27. Partaking of any food or entertaining anyone else with the same, and, then, placing the rest of the food before Sant Sat Guru Radhasoami Dayal for Bhog.
 28. Leaving Satsang without taking Prashad (if and when distributed).
 29. Offering Bhet by placing it on the left palm instead of the right.
 30. Not receiving Prashad in the right palm.
 31. Going to Satsang, dressed in dazzling or gorgeous clothes.
 32. Going to Satsang with a heavy make up.
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